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A

VIEW OF RELIGIONS,

IN THREE PARTS:

PART I.
Containing an alphabetical compendium of the denominations among Christians.
PART II.
Containing a brief account of Paganism, Mahomedism, Judaism and Deism.
PART III.
Containing a view of the religions of the different nations of the world.

BY HANNAH ADAMS.

A New Edition, with Corrections and Additions.

TO WHICH IS PREFIXED,

AN ESSAY ON TRUTH,

BY ANDREW FULLER.

LONDON:
PRINTED FOR W. BUTTON & SON, PATERNOSTER-ROW;
AND T. WILLIAMS & Co., STATIONERS' COURT.

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PREFACE

BY THE EDITORS

OF THE PRESENT EDITION.

THE following work, written by the ingenious author of *A Summary History of New England from its first settlement at Plymouth to the acceptance of the Federal constitution*, has gone through several editions in America. The present one is printed from the *third*, which came out in October 1801, with large additions, and was dedicated to JOHN ADAMS, late president of the United States.

The design of such a work is not to convey an idea of all religious principles being equally true, or safe to those who imbibe them; but to exhibit the multiplied speculations of the human mind in as just and im-

partial a manner as possible. Such things exist, or have existed in the world, whether we know them or not; and the reading of them in a proper spirit may induce us to cleave more closely to the law and to the testimony; forming our religious principles by their simple and obvious meaning, and avoiding, as a mariner would avoid rocks and quicksands, every perversion of them in support of a preconceived system.

Several publications of the kind have appeared amongst us, on whose merits we shall not take upon us to decide. Suffice it to say, that the present work, having been written on the other side the Atlantic, and by a person who has not only imformed herself of the general state of religion in the world, but has manifestly paid a particular attention to the religious controversies of her own country, may be supposed to include many things with which our writers, as well as readers, are but little acquainted. While, however, we have printed those parts of the work, and the account of almost all the denominations which are become extinct, as they were, we have in respect of the living ones, frequently availed ourselves of other sources of information, where it appeared capable of being done to advantage. The late missionary undertakings

have furnished some additional matter with respect to Paganism, and Mahometism.

Some parts of the accounts, given by the author, of the Eastern Pagan nations we have omitted, considering the authorities on which they are founded as suspicious. By a close attention to fact in those nations with which Europeans have lately been in the habits of the most familiar intercourse, we have been compelled to distrust much of the panegyric bestowed upon them by former writers, and to consider it as one of those indirect methods by which deistical historians, geographers, and travellers, have thought fit to assail the religion of Jesus.

Whatever corrections or additions are made, of any consequence, they are enclosed in brackets [ ] to distinguish them from the other. The articles *Behmenists*, and *Friends* or *Quakers*, have also been drawn up afresh, and should have been thus distinguished. The account of *Nonconformists* and *Dissenters* having been omitted in the early part of the work, will be found under that of *Puritans*.

ERRATA.

Page.	Col.	Line.	
91	1	11	for *ask* read *asketh*
140	2	23	for *Penn* read *Barclay*
146	1	1	for *there* read *their*
149	2	37	for *verse* read *verses*
157	2	29	for *they belong* read *he or she belongs*
140	1	5	for *Pet.* read *Tit.*
144	2	last	for *or* read *and*
148	1	20	for *whereas* read *when as*
150	Note		for *Barclay's* read *Barclay*
379	Note		for *Able Barruel* read *Abbe Barruel*
380	Note		for *system displays* read *system displays itself*

AN

ESSAY ON TRUTH:

CONTAINING AN ENQUIRY INTO ITS NATURE AND IMPORTANCE; WITH THE CAUSES OF ERROR, AND THE REASONS OF ITS LONG PREVALENCE.

THE multifarious and discordant sentiments which divide mankind, afford a great temptation to scepticism, and many are carried away by it. The open enemies of the gospel take occasion from hence to justify their rejection of it: and many of its professed friends have written as if they thought, that to be decided amidst so many minds and opinions were almost presumptuous. The principal, if not the only use which they would make of these differences is, to induce a spirit of moderation and charity, and to declaim against bigotry.

To say nothing at present how these terms are perverted and hackneyed in a certain cause, let two things be seriously considered:—First, *Whether this was the use made by the apostles of the discordant opinions which prevailed in their times, even amongst those who "acknowledged the divinity of our Saviour's mission?"* In differences amongst christians which *did not affect the kingdom of God*, nor *destroy the work of God, it certainly was:* such were those concerning meats, drinks, and days,* in which the utmost forbearance was inculcated. But it was otherwise in differences which affected the leading doctrines and precepts of chris-

* Rom. xiv. 17, 20.

tianity. Forbearance in these cases would, in the account of the sacred writers, have been a crime.

Let us candidly enquire, christian reader, whether, notwithstanding the diversity of sentiments in the christian world, truth may not be clearly ascertained? Whether it be not of the utmost importance? Whether the prevalence of error may not be accounted for? And lastly, Whether the wisdom, as well as the justice of God, may not be seen in his permitting it?

WHAT IS TRUTH?

In attempting to answer this question, I desire to take nothing for granted, but that christianity is of God, and that the scriptures are a revelation of his will. If christianity be of God, and he have revealed his will in the holy scriptures, light is come into the world, though the dark minds of sinful creatures comprehend it not. It does not follow, because many wander in mazes of fruitless speculation, that there is not a way so plain that a way-faring man, or one who "walketh in the truth," though a fool, shall not err. The numerous sects among the Greeks and Romans, and even among the Jews, at the time of our Saviour's appearing, did not prove that there was no certain knowledge to be obtained of what was truth. Our Lord considered himself as speaking plainly, or he would not have asked the jews as he did, "Why do ye not understand my speech?" The apostles and primitive believers saw their way plainly: and though we cannot pretend to the extraordinary inspiration which was possessed by many of them; yet if we humbly follow their light, depending on the ordinary teachings of God's holy Spirit, we shall see ours.

Truth, we may be certain, is the same thing as what in the scriptures is denominated "the gospel," "the common salvation," "the common faith," "the faith once delivered to the saints," "the truth as it is in Jesus," &c.; and what this is, may be clearly understood by the brief summaries of the gospel, and of

the faith of the primitive christians, which abound in the new testament. Of the former the following are a few of many examples:—"God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life—The Son of Man came to seek and save that which is lost—I am the way, the truth, and the life: no man cometh unto the Father but by me—To him gave all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins—We preach Christ crucified, to the jews a stumbling-block, and to the greeks foolishness; but to them that believe, the wisdom of God, and the power of God—I determined not to know any thing among you, save Jesus Christ, and him crucified—Moreover, brethren, I declare unto you *the gospel* which I preached unto you, which also ye have received, and *wherein ye stand*; by which also ye are *saved*, if ye hold fast what I preached to you, unless ye have believed in vain: for I delivered unto you first of all that which I also received, how that Christ *died for our sins*, according to the scriptures; and that he was buried, and that he rose again the third day, according to the scriptures—This is a faithful saying, and worthy of all acceptation, that *Christ came into the world to save sinners*, of whom I am chief—This is the *record*, that *God hath given to us eternal life*, and this life is *in his Son*—Neither is there salvation in any other: for there is none other name under heaven, given among men, whereby we must be saved."

If language have any determinate meaning, it is here plainly taught that mankind are not only sinners, but in a *lost* and perishing condition, without help or hope, but what arises from the free grace of God through the atonement of his Son; that he died as our substitute; that we are forgiven and accepted only for the sake of what he hath done and suffered; that in his person and work all evangelical truth concentrates; that the doctrine of salvation for the chief of

sinners through his death, was so familiar in the primitive times, as to become a kind of christian proverb, or "saying;" and that on our receiving and retaining this depends our present "standing," and final "salvation." If this doctrine be received, christianity is received: if not, the record which God hath given of his Son is rejected, and he himself treated as a liar.

When this doctrine is received in the true spirit of it, (which it never is but by a sinner ready to perish) all those fruitless speculations which tend only to bewilder the mind, will be laid aside; just as malice, and guile, and envies, and evil-speakings, are laid aside by him who is born of God. They will fall off from the mind, like the coat of the chrysalis, of their own accord. Many instances of this are constantly occurring. Persons who, after having read and studied controversies, and leaned first to one opinion and then to another, till their minds have been lost in uncertainty, have at length been brought to think of the gospel, not as a matter of speculation, but as that which seriously and immediately concerned them: and embracing it as good news to them who are ready to perish, have not only found rest to their souls, but all their former notions have departed from them as a dream when one awaketh.

Corresponding with the brief summaries of the gospel are the concise accounts given of the *faith* of the primitive christians.—"Whosoever believeth that *Jesus is the Christ*, is born of God—Who is he that overcometh the world, but he that believeth that *Jesus is the Son of God*?—If thou shalt confess with thy mouth *the Lord Jesus*, and believe in thine heart that *God hath raised him from the dead*, thou shalt be saved." The sacred writers did not mean by this language to magnify the belief of one or two divine truths at the expense of others; but to exhibit them as bearing an inseparable connexion: so that if these were truly embraced, the other would be certain to accompany them. They considered the doctrine of the person

and work of Christ as a golden link, that would draw along with it the whole chain of evangelical truth. Hence we perceive the propriety of such language as the following: "He that *hath the Son*, hath life; and he that *hath not the Son*, hath not life—Whosoever *denieth the Son*, the same hath not the Father."

The doctrine and the faith of the primitive christians were summarily avowed every time they celebrated the *Lord's supper*. The leading truth exhibited by that ordinance is the same which John calls "the record;" namely, that "God hath given unto us eternal life, and this life is in his Son." Under the form of a feast, of which we are invited to "take, to eat, and to drink," are set forth the blessings of the new testament, or covenant, and the medium through which they were obtained; namely, "the blood of Jesus, shed for many for the remission of sins," and the way in which they must be received; that is to say, as a *free gift*, bestowed on the unworthy for his sake. If this simple doctrine were believed with the spirit of a little child, and lived upon as our meat and drink, we might take an everlasting leave of speculations on things beyond our reach; and that without sustaining the loss of any thing but what were better lost than retained.

IMPORTANCE OF TRUTH.

If the above remarks may be thought sufficient to ascertain what is truth, its *importance* follows as a necessary consequence. If, as transgressors, we be exposed to the eternal displeasure of our Maker; if a door of hope be opened to us; if it be at no less an expense than the death of God's only-begotten Son in our nature; if through this great propitiation God can be just, and the justifier of believers: finally, if this be the only way of escape, and the present the only state in which it is possible to flee to it for refuge, who, that is not infatuated by the delusions of this world, can make light of it? There is an importance

in truth as it relates to philosophy, history, politics, or any other branch of science, inasmuch as it affects the present happiness of mankind: but what is this when compared with that which involves their everlasting salvation? To be furnished with an answer to the question, "What shall I do to be saved?" is of infinitely greater account, than to be able to decide whether the Ptolemaic or Copernican system be that of nature. The temporal salvation of a nation, great as it is, and greatly as it interests the minds of men, is nothing when compared with the eternal salvation of a single individual.

But many, who would not deny the superior value of eternal salvation to all other things, have yet gone about to depreciate the importance of divine truth, and to represent it as having no necessary connexion with either present holiness or future happiness. Such appears to have been the design of those well-known lines of POPE:

> "For modes of faith let graceless zealots fight:
> His can't be wrong whose life is in the right."

And to the same purpose we have often been told in prose, that *we shall not be judged at the last day by our opinions, but by our works.* If truth and error existed in the mind merely as *opinions,* or objects of speculation, they might possibly have but little influence upon us: but if they be *principles* of action, they enter into the essence of all we do. Such is the influence of living faith, otherwise it could not be *shewn by our works:* and such is that of the belief of falsehood, else we had not read of the word of false teachers *eating as doth* (γαγγραινά) *a gangrene.** The *works* by which we shall be judged cannot mean actions *in distinction from their principles;* for as such they would contain neither good nor evil, but as *connected with them.* All pretences, therefore, to separate the one from the other, are as contrary to reason as they are to scripture.

* James ii. 18. 2 Tim. ii. 17.

To render this subject more evident, let the following particulars be duly considered.

First: *It is by the belief of truth that sinners are brought into a state of salvation.*—Great things are ascribed in the scriptures to faith: but faith could have no existence without revealed truth as its foundation. Whatever importance, therefore, attaches to the one attaches to the other. The great blessing of justification is constantly ascribed to faith; not as the reward of a virtue, but as that by which we become one with Christ, and so partakers of his benefits. While unbelievers, we have no revealed interest in the divine favour; but are declared to be under condemnation: but believing in him, we are no longer "under the law," as a term of life and death; but "under grace." Hence it is, that in the gospel, as "heard and received," we are said to "stand." Take away evangelical truth, and you take away the *standing* of a christian. Bereaved of this, the best man upon earth must despair of salvation.

Secondly: *Truth is the model and standard of true religion in the mind.*—That doctrines, whether true or false, if really believed, become *principles* of action; that they are a mould into which the mind is cast, and from which it receives its impression, is evident both from scripture and experience. An observant eye will easily perceive a *spirit* which attaches to different species of religion; and which, over and above the diversities arising from natural temper, will manifest itself in their respective followers. Paganism, Mahometism, Deism, Apostate-Judaism, and various systems which have appeared under the name of Christianity, have each discovered a *spirit* of their own. Thus also it was from the beginning. Those who received "another doctrine," received with it "another *spirit*:" and hence we read of "the *spirit* of truth, and the *spirit* of error." He that had the one is said to be "of God," and he that had the other "not of God."*

* 2 Cor. xi. 4. 1 John iv. 6.

Revealed truth is represented as "a *form* of doctrine into which believers are delivered."* As a melted substance, cast into a mould, receives its form from it, and every line in the one corresponds with that of the other; so true religion in the soul accords with true religion in the scriptures. Without this standard, we shall either model our faith by our own pre-conceived notions of what is fit and reasonable, or be carried away by our feelings, and lose ourselves among the extravagant vagaries of enthusiasm. Our views may seem to us very rational, or our feelings may be singularly ardent; and yet we may be far from being in the right. The question is, Whether they agree line to line with the divine model? God saith in his word, "Seek ye my face." If our hearts say unto him, "Thy face, Lord, will we seek," then does line answer to line; and this is true religion. Is it a leading feature of evangelical truth, that it honours the divine character and government? It is the same with true religion in the mind. Does that manifest love even to enemies? So does this. Is it the object of the former to abase the pride of man? It is no less the nature of the latter to rejoice in lying low. Finally: Is the one averse to all iniquity, and friendly to universal holiness? The other, dissatisfied with present attainments, presseth towards the mark, for the prize of the high calling of God in Christ Jesus.

Thirdly: *Truth is that which furnishes the motive for every exercise of true holiness.*—If once we are enabled to behold its glory, the glory of God in the face of Jesus Christ, it changes us into the same image, begets and excites holy affections, and every kind of gracious exercise. Hence we are said to "*know* the truth, and the truth to make us free;" to be "*sanctified* through" it, and "*begotten* by" it.†

It is not denied, that there is much of what is called *morality* in persons who know and believe nothing to

* Rom. vi. 17. † John viii. 32. xvii. 17. James i. 18.

purpose of evangelical truth. Honour, interest, and the habits of education, will induce men to shun open immoralities, and to comply with things which are reputable and praise-worthy. But though there be great cause for thankfulness to God, who by his providence thus restrains mankind from much evil; yet this is not holiness. Holiness is the love of God and one another; whereas this is mere self-love. All works and worship of this kind are no better than the offering of Cain, which, being without faith, could not please God.

And as there may be a semblance of holiness without faith, so there may be a semblance of faith without holiness. The doctrines of the bible, though in themselves practical, yet may be treated as mere speculations, and frequently are so by men who profess to believe them; and where this is the case, instead of producing holiness, they may have a contrary effect: but this is owing to their being perverted. God's words do good to the upright. There is not a sentiment in the living oracles but what, if received in the true spirit and intent of it, will contribute to the sanctification of the mind.

True religion is with great beauty and propriety called, "Walking in the truth."* A life of sobriety, righteousness, and godliness, is christian principle reduced to practice. Truth is a system of love, an overflow of the divine *blessedness*, as is intimated by its being called, "The glorious gospel of the *blessed* God:" a system of reconciliation, peace, and forgiveness; full of the most amazing condescension, and of spotless rectitude. To *walk* in truth like this is to walk in love, to be tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven us; to be of the same mind with him who made himself of no reputation, and took upon him the form of a servant; and to be holy in all manner of conversation.

Such were the fruits of truth which were actually brought forth by the primitive believers; and such, in

* 3 John 4.

different degrees, notwithstanding the many defects and scandals which abound amongst us, are the fruits of it in true christians to this day. Thousands of examples, both in earlier and later times, might be produced, in which men who previously walked according to the course of this world, in rioting and drunkenness, in chambering and wantonness, in strife and envying, on embracing the doctrine of Christ crucified, have put off all these, and become, as it were, new creatures.

It is also worthy of special notice, that in every instance in which the primitive churches deviated from the *doctrine* of the apostles, they appear to have degenerated as to zeal and practical godliness. A careful review of the epistles to the Corinthians, the Galatians, and the Hebrews, who departed more than any other churches from the simplicity of the gospel, would furnish proof of the justness of this remark. It was not without reason that Paul observed to the *Corinthians*, "Evil communications corrupt good manners;" by which he appears to have meant the communications of false teachers, who endeavoured to undermine the resurrection, and other important truths. And such was the "corruption of manners" which accompanied these notions, that, degenerate as we consider ourselves, compared with the primitive christians, if any one of our churches tolerated the same things, we should be almost ready to pronounce it a synagogue of Satan. Among other things, they divided into parties, boasted of the talents of their preachers, connived at the most unnatural kind of fornication, went to law with one another, communed with idolaters at their temples, and profaned the supper of the Lord, by appropriating it to purposes of sensual indulgence! Such were the fruits of error.

If we look into the epistle to the *Galatians*, who had been turned aside from the apostolic doctrine of justification, we shall find fruits of the same kind. They are described as "not obeying the truth," as "foolish," as in a manner "bewitched," as having

lost their former "zeal," and rendered their christianity a matter of "doubt," as needing to have "Christ again formed in them:" and it is strongly intimated that they were guilty of "biting," and as it were "devouring" one another; of "fulfilling the lusts of the flesh," and of coveting "vain-glory, provoking one another, and envying one another."*

If the *Hebrews* had not, in turning aside from the truth, been injured in their spirit and conduct, it is very improbable that such language as the following would have been addressed to them: "Wherefore, as the Holy Ghost saith, To-day if ye will hear his voice, harden not your hearts as in the provocation, in the day of temptation in the wilderness, when your fathers tempted me, proved me, and saw my works forty years: wherefore I was grieved with that generation, and said, They do always err in their hearts, and they have not known my ways. So I sware in my wrath, they shall not enter into my rest. —Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God! Exhort one another daily while it is called to-day, lest any of you be hardened through the deceitfulness of sin!"—Neither is it likely that they would have been exhorted to "look diligently, lest any man should fail of the grace of God; lest any root of bitterness springing up should trouble them, and thereby many be defiled; lest there should be any *fornicator*, or *profane person*, as Esau, who for one morsel of meat sold his birth-right;" if no such symptoms had appeared amongst them. Finally: It is not probable that so solemn a warning against "whoredom and adultery" would have been introduced, and the offenders cited as it were to the tribunal of God, if there had been no occasion for it in their own conduct.†

Whether these instances of the pernicious effects of error in the primitive churches, be not in direct

* See ch. iii. 1. iv. 11, 19, 20. v. 7, 15, 16, 26.

† Ch. iii. 7—13. xii. 12, 13, 15, 16. xiii. 4.

opposition to the modern notions before stated, let the reader judge. Nor are such things peculiar to the primitive churches. If you see men desert the principles before stated, or hold them in a corrupted sense, you may commonly perceive a change in their *spirit*. They may retain what is called character, in the eyes of the world; but the savour of godliness is departed. They may retain their zeal; but it will be confined to some little peculiarity, to the neglect of the common faith. There will be a want of that lovely *proportion* which constitutes the true beauty of holiness. A man who chews opium, or tobacco, may prefer them to the most wholesome food, and may derive from them pleasure, and even vigour for a time; but his pale countenance, and debilitated constitution, will soon bear witness to the folly of spending his money for that which is not bread.

Fourthly: *The love which the primitive christians bore to one another was* FOR THE TRUTH'S SAKE.*—Now, that *for the sake of which* we love a person, is considered as of greater importance than any thing else pertaining to him. It is that which constitutes his value in our esteem; and which, if he abandon, we should no longer esteem him.

Here we may perceive what is essential to the true legitimate *charity* of the primitive christians. Instead of regarding men irrespectively of their principles, they "knew no man after the flesh." John, who was the most loving, or charitable, perhaps, of all the disciples of Christ, is so far from considering a departure from the truth as a light matter, and the subject of it as entitled to the same christian affection as heretofore, that he expressly writes as follows:—"Whosoever transgresseth, and abideth not in *the doctrine of Christ*, HATH NOT GOD—If there come any unto you, and bring not this doctrine, *receive him not into your house*, neither bid him God-speed; for he that biddeth

* 2 John i. 2. 3 John 1.

him God-speed, is *partaker of his evil deeds.*" Would not such language, I ask, in our days be reckoned very uncharitable? It would. But this proves, beyond all reasonable doubt, that the common ideas of charity are anti-scriptural. Charity will not take it for granted that whosoever deviates from *our* views must needs deviate from the doctrine of Christ; but will carefully enquire at the oracles of God, what is truth. Yet there is no need of being ever learning, and never able to come to the knowledge of it. The lady whom John addressed was supposed to be able to distinguish between those who "brought the doctrine of Christ," and those who came without it; and so are christians in the present day. Charity "hopeth all things," and will always put the most favourable construction upon the motives of others that truth will admit: but without truth, as its ground and guide, it will not proceed.

Here also we may see the nature of christian *unity*. It is not merely for two or more persons to be *agreed*; for this they may be in evil. This is mere party-attachment. It is natural for men to love those who think and act like themselves, and that *for their own sake*. But christian unity is to love one another *for Christ's sake*, and *for the truth's sake* that dwelleth in them. Christ, as revealed in the gospel, forms the great point of union. A number of minds are drawn towards this point; and the nearer they approximate to it, the nearer they approach to an union with one another. If all true christians were nearer to the mind of Christ, their differences would soon subside; and they would feel themselves, as they approached it, to be of one heart, and of one soul.

Lastly: *Truth is the only solid foundation of peace and happiness.*—There are cases, it is granted, in which the mind may rejoice in error, or be distressed by truth. False doctrine will operate like opium, filling the imagination with pleasing dreams: but all is transient and delusive. Truth, on the other hand, when it barely commendeth itself to the conscience of a

sinner, may render him extremely unhappy. Such was the effect of Judas's conviction of Christ's innocence; and such is the effect of similar convictions in the present times. But where truth takes possession of the *heart*; or, as the scriptures express it, where we "receive the love of the truth," peace and joy accompany it. This is a fact established by history and experience, and is easily accounted for. Revealed truth carries in it a message of pardon, reconciliation, and eternal life; and all in a way honourable to the divine character and government. This, in itself, is good news; and to every one who, as a sinner ready to perish, receiveth it, is a source of solid and lasting happiness. Truth also pours light upon all the dark and mysterious events of time, and teaches us, while weeping over human misery, not to despond or repine; but, viewing things on a large scale, to rejoice in whatever is. It exhibits GOD upon the throne of the universe, ordering every thing for the best; and thus reconciles the mind to present ill, by pointing it to the good that shall ultimately rise out of it.

Contrast with this the horrible complaints of an infidel. "Who can, without horror, consider the whole earth as the empire of destruction? It abounds in wonders; it abounds also in victims; it is a vast field of carnage and contagion! Every species is, without pity, pursued and torn to pieces, through the earth, and air, and water! In man there is more wretchedness than in all other animals put together. He smarts continually under two sources, which other animals never feel; anxiety, and listlessness in appetence, which make him weary of himself. He loves life, and yet he knows that he must die. If he enjoy some transient good, for which he is thankful to heaven, he suffers various evils, and is at last devoured by worms. This knowledge is his fatal prerogative. Other animals have it not. He feels it every moment rankling and corroding in his breast. Yet he spends the transient moment of his existence in diffusing the

misery which he suffers; in cutting the throats of his fellow-creatures for pay; in cheating, and being cheated; in robbing, and being robbed; in serving, that he may command; and in repenting of all that he does. The bulk of mankind are nothing more than a crowd of wretches, equally criminal and unfortunate; and the globe contains rather carcases than men. I tremble upon a review of this dreadful picture, to find that it implies a complaint against PROVIDENCE; *and I wish that I had never been born!*"* Such is the boasted happiness of unbelievers!

And though we should not go these lengths, yet if we forsake truth, by deviating materially from any of the great doctrines of the gospel, it will affect our peace. Error is the wandering of the mind, when it thinks without a guide; the issue of which is "stumbling upon the dark mountains." It is possible in such circumstances that the stupor of insensibility may be mistaken for the peace of God: but if the soul be once roused from its slumber, especially if it be the subject of any true religion, it will find itself miserable. As soon might we expect to find happiness in the mind of one who has lost his way, and knoweth not whither he goeth, as in a mind that has deviated from evangelical truth.

CAUSES OF ERROR.

IF truth be of this importance, it may be enquired, How are we to account for the great diversity of sentiment in the religious world? Whence is it that professing christians, even the wise and the good amongst them, should be so divided?

It certainly is not owing to any thing in christianity itself. This will be found, on the strictest enquiry, to be one consistent whole; and all its precepts tend to unity of judgment, as well as of affection. To this end were all the epistles addressed to the primitive churches. In some, the writers labour to establish

* *Voltaire*: See Simpson's Plea, p. 180. note.

them in the truth; in others, to reclaim them from error; in all to promote a holy unanimity in principle and practice.

Yet, if we look to *fact*, we find that the churches, even in the purest ages, were never free from error. It was beyond the power of the apostles, inspired as they were, effectually to guard them against it. Of this the afore-mentioned epistles to the Corinthians, the Galatians, and the Hebrews, are standing proofs. And in after ages things were much worse. Those principles which at first were but the bud, or at most the blade, now became the full ear, and produced a harvest of corruption and apostasy. The history of christianity from that day to this, is the history of one continued struggle between truth and error, the mind of Christ, and the reasonings of the flesh. Nor was this state of things unknown to the apostles: they saw "the mystery of iniquity begin to work" in their times, and by the spirit of inspiration foretold its progress. "In the latter times (said they) some shall depart from the faith, giving heed to seducing spirits, and doctrines of demons—In the last days perilous times shall come, in which men shall be lovers of their own selves; ever learning, and never able to come to the knowledge of the truth." And that, "as there were false prophets among the [jewish] people, so there should be false teachers among [christians,] who would bring in damnable heresies, even denying the Lord that bought them; and bring upon themselves swift destruction."*

What shall we say then? Shall we attribute the multifarious and discordant doctrines of past and present times to diversity of habits, educations, and connexions; to the various tastes and talents found amongst men, or to the frailty and imbecility of the human mind? These things may be allowed to have their influence: but it is not to them principally that the

* 2 Thess. ii. 7. 1 Tim. iv. 1. 2 Tim. iii. 1, 2, 7. 2 Pet. ii. 1.

scriptures attribute the corruption of christian doctrine or worship.

There is an important difference between *diversity* and *contrariety*. The former belongs to men as men, which the latter does not. One man comprehends more of truth, another less; this has a talent for discovering one part of truth, and that another: but in all this there is nothing *discordant*, any more than in a diversity of features, or in the variegated face of the earth, which abounds in divers kinds of flowers, every one of which contributes to the beauty of the whole. It is not so with respect to truth and error, which are as opposite as right and wrong. True doctrines are the plants, and false doctrines the weeds of the church. They cannot both flourish in the same mind. The one must be rooted up, or the other will be overrun, and rendered unproductive.

The causes which the scriptures assign for the corruption of christian doctrine, are principally, if not entirely, of a *moral* nature. They represent evangelical truth as a holy doctrine, and as that which cannot be understood by an unholy mind. "The natural (or merely worldly-wise) man, receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned." They are "hid from the wise and prudent, and revealed unto babes;" and thus "it seemeth good in his sight," whose mind it is to abase the pride of man.* If the gospel had been "the wisdom of this world," the "spirit of this world" would have sufficed to understand it; and there would be no more errors concerning it, than what arise from the imbecility of the human mind on all other subjects; but it is not: it is the wisdom that is from above, and therefore requires a state of mind suited to it; or, as the apostle expresseth it, that "we receive not the spirit of the world, but the spirit which is of God, that we may know the things which are freely given

* 1 Cor. ii. 14. Matt. xxi. 25, 26.

to us of God." Now this being the case, so far as we attempt to judge, preach, or write of the gospel, under the influence of mere worldly wisdom, or in any other than its own spirit, we are morally certain in some way or other to pervert it.

Here then are opened to our view *three* grand sources of error; namely, the numbers of unconverted, or merely worldly-wise characters, who intrude themselves, or are intruded by others, into the christian ministry—the greater number of merely nominal christians, whose taste calls for anti-scriptural preaching—and the large portion of unsanctified wisdom found even in godly men.

First: The great number of *unconverted ministers.*—Far be it from me to judge of men otherwise than by what they manifest themselves to be. I abhor the spirit of our modern Antinomians, who would persuade us that they know good ministers from others, by a kind of spiritual physiognomy; but who, if the tree be known by the fruits, have much more reason to judge themselves. Yet the personal religion of many preachers must be allowed by charity itself to wear more than a suspicious appearance. Nor is it surprising that it should be so. If in the purest age of the church, when there were but few attractions for covetousness and ambition, there were "men of corrupt minds, reprobate concerning the faith;" men who had "the form of godliness, but denied the power thereof;" is it any wonder that there should be such in our times? And as the introduction of almost every error amongst the primitive christians is attributed to this sort of characters, it is reasonable to expect that things should still move on in the same direction.

An unrenewed person, whatever be his education, talents, or natural temper, can never fall in with christianity, as it is taught in the new testament. If, therefore, he occupy a station in the church, he will be almost certain to transform religion so as to suit himself. This, it is clear, was the grand source of the

Romish apostasy. No sooner was christianity adopted by the state, than it became the interest of worldly men to profess it. Ecclesiastical offices were soon filled, in a great degree, by unbelievers in disguise. The effect was, as might have been expected, the doctrine, worship, discipline, and spirit of the gospel, were gradually lost, and a system of corruption was substituted in their place.

This has been a source of departure from the truth down to the present times; and that, in different degrees, amongst all denominations of christians. If we look into the establishments of Protestant-Europe, we shall find that, in spite of oaths and subscriptions, devised in former ages for the security of orthodoxy, worldly men have a system of their own, and will explain their articles and creeds according to it. Or if we look out of establishments, wherever worldly men are admitted to the work of the ministry, we shall find things much the same. Some of the greatest perverters of the gospel, during the last century, have descended from pious parents, who, fond of the idea of bringing up their children to the public service of God, overlooked the necessity of personal religion; presuming, as it would seem, that God would in due time supply that defect. The consequence was, the young men, finding evangelical truth sit uneasily upon them, threw it off, and embraced a system more suited to the state of their minds.

Observing these things among men of education, many serious people have contracted a prejudice against learning itself; and have preferred the preaching of the most illiterate for the sake of a pure doctrine. But neither is this any security: for men of assurance and address, pretending to extraordinary light, and marvellous inspirations, will often obtrude themselves upon the people, and draw disciples after them, especially from amongst the unthinking and light-minded part of christian professors. In them have the words of Peter been eminently fulfilled:

"Speaking great swelling words of vanity, they have allured, through the lusts of the flesh, those that for a while were escaped from them who live in error."* Nor has their influence been confined to such characters; sincere people have frequently been misled by their specious pretences. When Judas, professing a solicitude for the poor, condemned an expression of love to Christ, as an unnecessary piece of wastefulness, he drew away the other disciples after him. In short, men who have not the spirit by which the gospel was dictated, will not cleave to it. Some may err on this side, and some on that; some, having greater talents, may do greater injury to it, and others less; but all, in one way or other, will pervert it: and where this is the case, "many will follow their pernicious ways; and the way of truth," being confounded with them, "will be evil-spoken of."

Secondly: The great number of merely *nominal christians*.—In the present state of things, the bulk of mankind are not governed by principle, but by custom; following the course of this world, whatever direction it may take. In one country they are Heathens, in another Mahometans, and in another Christians: in other words, they are of *no religion*. The effect of this is, that a large proportion of ministers are certain to be nominated and chosen by men who have no taste for the searching, humbling, and holy doctrine of the gospel; but are utterly averse from it: and where this is the case, it requires but little discernment to perceive what will be the general tone of preaching. Even in congregational churches, if the people, or the leading individuals amongst them, be worldly minded, ambitious, or in any respect loose livers, they will not be at a loss to find preachers after their own heart. Thus error is propagated, and thus it was propagated from a very early period. "The time will come (said Paul to Timothy) when they will not endure sound doctrine; but, after their own lusts

* 2 Pet. ii. 18.

shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."*

Thirdly: The large portion of *unsanctified wisdom found even in godly men.*—"The wisdom of this world," as opposed to "the wisdom of God," is not confined to mere worldly men. The apostle, after speaking of spiritual men as "judging all things," and as "having the mind of Christ," adds, "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal; even as unto babes in Christ." And this, their carnality, is represented as rendering them unable to understand the great doctrines of christianity, which are compared to "meat;" and as leading them to build upon the gospel-foundation a mixture of "wood, and hay, and stubble;" all which shall be burnt up another day, though they themselves shall be saved.†

There is a *slowness of heart*, even in good men, to believe what God hath revealed, especially if it clash with their pre-conceived ideas. Such was the state of mind of the apostles themselves, previous to the resurrection of their Lord; and such is the state of mind of great numbers amongst us. We often hear men in controversy talk of being open to conviction, and willing to retract their sentiments, if but fairly confuted: but such professions either mean but little, or at best indicate a great want of self-knowledge. Those who are the most open to conviction, will commonly suspect themselves the most, and of course will not be very forward in the use of such language. If there were not a "slowness of heart" both in receiving truth, and relinquishing error, a large proportion of our controversies would soon be at an end.

REASONS WHY ERROR IS PERMITTED.

The foregoing remarks may suffice to account for the prevalence of error, so far as *man* is concerned; but it may be farther enquired, Wherefore doth *God*

* 2 Tim. iv. 3, 4. † 1 Cor. ii. 6, 7, 12, 15, 16. iii. 1, 2, 12—17.

permit it? Why is it that the beauty of the christian church is suffered to be marred, and its peace invaded by a succession of perpetual discords? This is an awful subject; and if we were left to our own conjectures upon it, it would be our wisdom to leave it to the great day, when all things will be made manifest: but we are not. The scriptures of truth inform us, that "there *must needs be heresies*, that they who are approved may be made manifest."*

All the influences to which we are exposed in the present life, are adapted to a state of probation, and to do us good or harm, according to the state of mind which we possess. We are not only "fearfully made," but as fearfully situated. The evidence in favour of true religion is sufficient for a candid mind; but not for one that is disposed to cavil. If we attend to it simply to find out truth, and obey it, we shall not be disappointed; but if our souls be lifted up within us, the very rock of salvation will be to us a stone of stumbling. The jews required a sign *in their own way:* "Let him come down from the cross, (said they) and we will believe him." 'If he had *publicly* risen from the dead, (say modern unbelievers) none could have doubted it.' Yet he neither came down from the cross, nor rose publicly from the dead; and let them say, if they please, he could not, and that all his miracles were the work of imposture. It may be *our* duty, as much as in us lies, to cut off occasion from them who desire occasion: but God often acts otherwise. They who desire a handle to renounce the gospel, shall have it. Thus it is that men are *tried* by false doctrine, and even by the immoralities of professing christians.

The visible kingdom of Christ is a floor containing a mixture of wheat and chaff; and every false doctrine is a "wind," which he, whose fan is in his hand, makes use of to purge it. There is a great number of characters who profess to receive the truth, on whom,

* 1 Cor. xi. 19.

notwithstanding, it never sat easily. Its holy and humbling nature gall their spirits. In such cases the mind is prepared to receive any representation of the gospel, however fallacious, that may comport with its desires: and being thus averse to the truth, God frequently in just judgment suffers the wind of false doctrine to sweep them away. Such is the account prophetically given of the chief instruments in the Romish apostasy. The introduction of that mystery of iniquity is thus described: "Whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness, in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie: that they all might be damned who believed not the truth, but had pleasure in unrighteousness."*

Not only is *false* doctrine permitted, that it may sweep away hypocritical characters; but the *discordance* which appears amongst the professors of christianity is itself a temptation to many, and that in divers ways. Some who consider themselves as almost, if not altogether, infallible, are hereby furnished with a plea for *intolerance and persecution*. In this way it operated much in former ages, and a portion of it is still prevalent amongst us. 'You see (say they) whither this liberty of conscience will lead men. If they be left to themselves, and form their own notions of religion, there will be no end to their errors and divisions, and to the sects that will rise out of them.' Thus the catholics attempted to discredit the reformation; and thus some protestants have endeavoured to discredit congregational church-government, as fruitful of sects and divisions. But if either of them were required to prove that there is less error or opposition amongst themselves than amongst their neighbours, they might find it a difficult task. On one side

* 2 Thess. ii. 9—12.

men find it necessary either not to think at all, or to conceal their sentiments; on the other, they speak and write their minds with greater freedom: but things are what they are, whether they be avowed or not. He who persecutes men for their errors, may at last be found equally erroneous himself: but allowing that he is not, and that his creed is orthodox; yet is he far from being *sound in the faith*, in the scriptural sense of the words. He "knoweth not what manner of spirit he is of." He may be willing to fight; but has yet to learn what are those weapons by which the soldiers of the Lamb are enabled to overcome.

Others, on the same ground, have *rejected all religion*. 'You cannot agree (say they) as to what is truth: settle it amongst yourselves, before you attempt to trouble us with it.' Very well: if you can satisfy your consciences with this evasion, do so. It will not avail you at death or judgment. You will then be reminded that you did not reason thus in things to which your *hearts were inclined;* but applied with all your powers, and used every possible mean to ascertain the truth for yourselves, and acted accordingly. On your own principles, therefore, will you be judged.

Others, who have not gone these lengths, have yet been tempted to despair of finding out what is the true religion. 'Amidst the opposition of opinion which continually presents itself before us, (say they) how are we, plain people, to judge and act?' If you mean to intimate that it is vain for you to concern yourselves about it, that is the same as saying, it is vain to attempt any thing that is accompanied with difficulties, or to walk in any way that is attended with temptations; and this would lead you to stand still in other things as well as in religion. But if it be the real desire of your soul to know the right way, and walk in it, there is no reason to despair. Follow no man as your guide; but go to your bible, and your God, and there decide the question. You need not say in your heart, Who shall ascend into heaven; or

who shall descend into the deep? The word is nigh thee *. . . To read controversial books may, in many cases, be useful: but seldom, when it is done with a view to decide the great question, What is the right way to everlasting life? A book, as well as a sermon, *may* be the means of affording such direction. But when the mind is in a state of suspense, it is, beyond all comparison, the safest to consult the oracles of God. To launch into controversy, without having obtained satisfaction on the first principles of the doctrine of Christ, is to put to sea in a storm, without a rudder. One great reason why men are "carried about with divers and strange doctrines," is, their "hearts are not established with grace."† They have no principles of their own, and therefore are carried away with any thing that wears the appearance of plausibility.

But one of the worst inferences that are drawn from the discordant doctrines which abound in the world, is, that doctrine itself is of little or no account. As intolerance and bigotry, under the specious name of zeal, distinguished former ages; so sceptical indifference, under the specious names of candour, liberality, and moderation, distinguishes this. This is the grand temptation, perhaps, of the present times. It would seem as if men must either fight for truth with carnal weapons, or make peace with error; either our religious principles must be cognizable by human legislators, or they are neither good nor evil, and God himself must not call us to account for them; either we must call men masters upon earth, or deny that we have any master, even in heaven.

It is a favourite principle with unbelievers, and with many professing christians who verge towards them, that error not only has its seat in the mind, but that it is *purely intellectual*, and therefore *innocent*. Hence they plead against all church censures, and every degree of unfavourable opinion, on account of doctrinal sentiments, as though it were a species of persecution. But if the causes of error be principally

* Rom. x. 6—9. † Heb. xiii. 9.

moral, it will follow that such conclusions are as contrary to reason as they are to scripture.

The above remarks are far from being designed to cherish a spirit of bitterness against one another as men, or as christians. There is a way of viewing the corruption and depravity of mankind, so as to excite bitterness and wrath, and every species of evil temper; and there is a way of viewing them, that, without approving or conniving at what is wrong, shall excite the tear of compassion. It does not become us to declaim against the wickedness of the wicked in a manner as if we expected grapes of thorns, or figs of thistles: but, while we prove ourselves the decided friends of God, to bear good-will to men. It becomes those who may be the most firmly established in the truth as it is in Jesus, to consider that a portion of the errors of the age, in all probability, attaches to them; and though it were otherwise, yet they are directed to carry it benevolently towards others who may err: "In meekness instructing those that oppose themselves; if God, peradventure, will give them repentance, to the acknowledging of the truth."*

Finally: There is an important difference between rasing the foundation, and building upon that foundation a portion of wood, and hay, and stubble. It becomes us not to make light of either: but the latter may be an object of forbearance, whereas the former is not. With the enemies of Christ, we ought, in religious matters, to make no terms; but towards his friends, though in some respects erroneous, it behoves us to come as near as it is possible to do, without a dereliction of principle. A truly christian spirit will feel the force of such language as the following, and will act upon it: "All that in every place call upon the name of Jesus Christ our Lord, both theirs and ours, grace be unto them, and peace from God our Father, and from the Lord Jesus Christ—Grace be with all them that love our Lord Jesus Christ in sincerity!" A. F.

* 2 Tim. ii. 25.

INTRODUCTION

TO THE

VIEW OF RELIGIONS.

CONTAINING A BRIEF ACCOUNT OF THE STATE OF THE WORLD AT THE TIME OF CHRIST'S APPEARANCE UPON EARTH.

SECTION I.

STATE OF THE WORLD IN GENERAL AT THE BIRTH OF JESUS CHRIST.

WHEN Jesus Christ made his appearance on earth, a great part of the world was subject to the Roman empire. This empire was much the largest temporal monarchy that had ever existed: so that it was called, "all the world." (Luke ii. 1.) The time when the Romans first subjugated the land of Judea, was between sixty and seventy years before Christ was born; and soon after this the Roman empire rose to its greatest extent and splendour. To this government the world continued subject till Christ came, and many hundred years afterwards. The remoter nations who had submitted to the yoke of this mighty empire, were ruled either by Roman governors, invested with temporary commissions, or by their own princes and laws, in subordination to the republic,

whose sovereignty was acknowledged, and to which the conquered kings, who were continued in their own dominions, owed their borrowed majesty. At the same time the Roman people and their venerable senate, though they had not lost all shadow of liberty, were yet in reality reduced to a state of servile submission to Augustus Cæsar; who by artifice, perfidy, and bloodshed, attained an enormous degree of power, and united in his own person the pompous titles of *Emperor, Pontiff, Censor, Tribune of the People:* in a word, all the great offices of the state.*

At this period the Romans, according to Daniel's prophetic description, had trodden down the kingdoms, and by their exceeding strength devoured the whole earth. However, by enslaving the world, they civilized it; and whilst they oppressed mankind, they united them together. The same laws were every where established, and the same languages understood. Men approached nearer to one another in sentiments and manners; and the intercourse between the most distant regions of the earth was rendered secure and agreeable. Hence the benign influence of letters and philosophy was spread abroad in countries which had been before enveloped in the darkest ignorance.†

Just before Christ was born the Roman empire not only rose to its greatest height, but was also settled in peace. Augustus Cæsar had been for many years establishing the state of the Roman empire, and subduing his enemies, till the very year that Christ was born: then, all his enemies being reduced to subjection, his dominion over the world appeared to be settled in its greatest glory. This remarkable peace, after so many ages of tumult and war, was a fit prelude to the ushering of the glorious Prince of Peace

* Mosheim's Ecclesiastical History. vol. i. p. 16.

† Robertson's Sermon on the Situation of the World at the time of Christ's appearance.

into the world. The tranquillity which then reigned was necessary to enable the ministers of Christ to execute with success their sublime commission to the human race. In the situation into which the providence of God had brought the world, the gospel in a few years reached those remote corners of the earth into which it could not otherwise have penetrated for many ages.

All the heathen nations, at the time of Christ's appearance on earth, worshipped a multiplicity of gods and demons, whose favour they courted by obscene and ridiculous ceremonies, and whose anger they endeavoured to appease by the most abominable cruelties.*

Every nation had its respective gods, over which one more excellent than the rest presided; yet in such a manner that the supreme deity was himself controlled by the rigid decrees of fate, or by what the philosophers called *eternal necessity*. The gods of the east were different from those of the Gauls, the Germans, and other northern nations. The Grecian divinities differed from those of the Egyptians, who deified plants, and a great variety of the productions both of nature and art. Each people had also their peculiar manner of worshipping and appeasing its respective deities. In process of time, however, the Greeks and Romans grew as ambitious in their religious pretensions as in their political claims. They maintained that their gods, though under different appellations, were the objects of religious worship in all nations; and therefore they gave the names of their deities to those of other countries.†

The deities of almost all nations were either ancient heroes, renowned for noble exploits and worthy deeds, or kings and generals who had founded empires, or women who had become illustrious by remarkable actions or useful inventions. The merit of those emi-

* See Mosheim and Robertson. † Mosheim, vol. i. p. 18.

nent persons, contemplated by their posterity with enthusiastic gratitude, was the cause of their exaltation to celestial honours. The natural world furnished another kind of deities; and as the sun, moon, and stars, shine with a lustre superior to that of all other material beings, they received religious homage from almost all the nations of the world.*

From those beings of a nobler kind, idolatry descended into an enormous multiplication of inferior powers; so that in many countries mountains, trees, and rivers, the earth, and sea, and wind, nay, even virtues and vices, and diseases, had their shrines attended by devout and zealous worshippers.†

These deities were honoured with rites and sacrifices of various kinds, according to their respective nature and offices. Most nations offered animals; and human sacrifices were universal in ancient times. They were in use among the Egyptians till the reign of Amasis: they were never so common among the Greeks and Romans; yet they were practised by them on extraordinary occasions. Porphyry says that the Greeks were wont to sacrifice men when they went to war. He relates also that human sacrifices were offered at Rome till the reign of Adrian, who ordered them to be abolished in most places.‡

Pontiffs, priests, and ministers, distributed into several classes, presided over the pagan worship, and were appointed to prevent disorder in the performance of religious rites. The sacerdotal order, which was

* The learned Mr. Bryant, in his analysis of ancient mythology, supposes that the worship of the powers of nature, principally the sun, was the original idolatry, which prevailed in all nations; that the characters of the pagan deities of different countries melt into each other; and that the whole crowd of gods and goddesses mean only the powers of *nature*, (especially the *sun*) branched out and diversified by a number of different names and attributes. Sir William Jones, in his history of the antiquities of Asia, appears to have embraced the same opinion. See Bryant, vol. i. p. 2, 308. See also Sir William Jones's Dissertation of the gods of Greece, Italy, and India.

† Mosheim, vol. i. p. 20.

‡ Dr. Priestley's Discourses relating to the Evidences of Revealed Religion.

supposed to be distinguished by an immediate intercourse and friendship with the gods, abused its authority in the basest manner, to deceive an ignorant and wretched people.*

The religious worship of the pagans was confined to certain times and places. The statues, and other representations of the gods, were placed in the temples, and supposed to be animated in an incomprehensible manner; for they carefully avoided the imputation of worshipping inanimate beings: and therefore pretended that the divinity represented by the statue was really present in it, if the dedication were truly and properly made.†

Besides the public worship of the gods, to which all without exception were admitted, there were certain religious rites celebrated in secret by the Greeks, and several eastern countries, to which a small number was allowed access. These were called mysteries;‡ and persons who desired an initiation were obliged previously to exhibit satisfactory proofs of their fidelity and patience, by passing through various trials and ceremonies of the most disagreeable kind. The secret of these mysteries was kept in the strictest manner, as the initiated could not reveal any thing that passed in them, without exposing their lives to the most imminent danger.

These secret doctrines were taught in the mysteries of Eleusis, and in those of Bacchus, and other divi-

* Notwithstanding the ignorance which prevailed respecting religion, the Augustan was the most learned and polite age the world ever saw. The love of literature was the universal passion.

† Mosheim, vol. i. p. 22.

‡ The vulgar were carefully excluded from these secrets, which were reserved for the nobility and sacerdotal tribe. The priests, who had devised these allegories, understood their original import, and bequeathed them as an inestimable legacy to their children. In order to celebrate these mysteries with the greater secresy, the temples were so constructed as to favour the artifice of the priests. The fanes, in which they used to execute their sacred functions, and perform the ceremonies of their religion, were subterraneous mansions, constructed with such wonderful dexterity, that every thing which appeared in them breathed an air of solemn secresy. See Encyclopædia Britannica, vol. xii. p. 501.

nities; but the reigning religion was totally external. It held out no body of doctrines, no public instruction to participate on stated days in the established worship. The only faith required was, to believe that the gods exist, and reward virtue either in this life or in that to come;* the only practice, to perform at intervals some religious acts, such as appearing in the solemn festivals, and sacrificing at the public altars.†

The spirit and genius of the pagan religion was not calculated to promote moral virtue. Stately temples, expensive sacrifices, pompous ceremonies, and magnificent festivals, were the objects presented to its votaries. But just notions of God, obedience to his moral laws, purity of heart, and sanctity of life, were not once mentioned as ingredients in religious service. No repentance of past crimes, and no future amendment of conduct, were ever prescribed by the pagans, as proper means of appeasing their offended deities. Sacrifice a chosen victim, bow down before a hallowed image, be initiated in the sacred mysteries, and the wrath of the gods shall be averted—the thunder shall drop from their hands.‡

The gods and goddesses to whom public worship was paid, exhibited to their adorers examples of egregious crimes, rather than of useful and illustrious virtues. It was permitted to consider Jupiter, the father of the gods, as an usurper, who expelled his father from the throne of the universe, and who was in his turn to be one day driven from it by his son.§ The priests were little solicitous to animate the people to virtuous conduct, either by precept or example: they plainly enough declared that all which was essential to the true worship of the gods was contained in the

* As to what regarded the future rewards of virtue, and punishments of vice, the general notions were partly uncertain, partly licentious, and little calculated to promote virtue.

† Travels of Anacharsis the Younger in Greece, by the Abbe Barthelemi, vol. ii. p. 341.

‡ Robertson. § Travels of Anacharsis.

rites and institutions which the people had received by tradition from their ancestors. Hence the wiser part of mankind, about the time of Christ's birth, looked upon the whole system of religion as a just object of ridicule and contempt.

The consequence of this state of theology was an universal corruption of manners, which discovered itself in the impunity of the most flagitious crimes.* The colours are not too strong which the apostle employs in drawing the character of the heathens. Rom. i. 21, 22. Eph. iv. 17, 18, 19.

At the time of Christ's appearance on earth, the religion of the Romans, as well as their arms, had extended itself throughout a great part of the world. Those nations who before their subjection had their own gods, and their own particular religious institutions, were persuaded by degrees to admit into their worship a great variety of the sacred rites and customs of the conquerors.†

When from the sacred rites of the ancient Romans we pass to review the other religions which prevailed in the world, it will appear obvious that the most remarkable may be properly divided into two classes; one of which will comprehend the religious systems which owe their existence to political views, and the other of those which seem to have been formed for military purposes. The religions of most of the eastern nations may be ranked in the former class, especially that of the Persians, Egyptians and Indians, which appear to have been solely calculated for the preservation of the state, the support of the royal authority and grandeur, the maintenance of public peace, and the advancement of civil virtues. The religious system of the northern nations may be comprehended under the military class, since all the traditions among the Germans, the Britons, the Celts, and the Goths, concerning their divinities, have a manifest tendency

* Mosheim, vol. i. p. 23. † Ibid. p. 24.

to excite and nourish fortitude, ferocity, an insensibility of danger, and contempt of life.*

At this time christianity broke forth from the east like a rising sun, and dispelled the universal religious darkness which obscured every part of the globe. "The noblest people (says Dr. Robertson) that ever entered upon the stage of the world, appear to have been only instruments in the divine hand for the execution of wise purposes concealed from themselves. The Roman ambition and bravery paved the way, and prepared the world for the reception of the christian doctrine. They fought and conquered, that it might triumph with the greater ease. (See Isai. x. 7.) By means of their victories the overruling providence of God established an empire, which really possesses that perpetuity and eternal duration which they vainly arrogated to their own. He erected a throne which shall continue for ever; and of the *encrease of that government there shall be no end.*"†

It has been mentioned, to the honour of christianity, that it rose and flourished in a learned, enquiring, and discerning age; and made the most rapid and amazing progress through the immense empire of Rome to its remotest limits, when the world was in its most civilized state, and in an age that was universally distinguished for science and erudition.‡

SECTION II.

STATE OF THE JEWISH NATION AT THE BIRTH OF JESUS CHRIST.

THE state of the jews was not much better than that of other nations, at the time of Christ's appearance on earth. They were governed by Herod, who was himself tributary to the Roman people. His government was of the most vexatious and oppressive kind. By a cruel, suspicious, and overbearing temper,

* Mosheim, vol. i. p. 25. † See Hab. i. 8.

‡ Addison's Evidences and Harwood's Introduction, vol. i. p. 82.

he drew upon himself the aversion of all, not excepting those who lived upon his bounty.

Under his administration, and through his influence, the luxury of the Romans was introduced into Palestine, accompanied with the vices of that licentious people. In a word, Judea, governed by Herod, groaned under all the corruption which might be expected from the authority and example of a prince, who, though a jew in outward profession, was, in point of morals and practice, a contemner of all laws human and divine.*

After the death of this tyrant, the Romans divided the government of Judea between his sons. In this division one half of the kingdom was given to Archelaus, under the title of Exarch. Archelaus was so corrupt and wicked a prince, that at last both Jews and Samaritans joined in a petition against him to Augustus, who banished him from his dominions about ten years after the death of Herod the Great. Judea was by this sentence reduced to a Roman province, and ordered to be taxed.†

The governors whom the Romans appointed over Judea were frequently changed, but seldom for the better. About the sixteenth year of Christ, Pontius Pilate was appointed governor, the whole of whose administration, according to Josephus, was one continual scene of venality, rapine, and of every kind of savage cruelty. Such a governor was ill calculated to appease the ferments occasioned by the late tax. Indeed Pilate was so far from attempting to appease, that he greatly inflamed them, by taking every occasion of introducing his standards, with images, pictures, and consecrated shields, into their city; and at last by attempting to drain the treasury of the temple, under pretence of bringing an aqueduct into Jerusalem. The most remarkable transaction of his government, however, was his condemnation of Jesus Christ;

* Mosheim, vol. i. p. 32. † Ibid. p. 31.

seven years after which he was removed from Judea.*

However severe the authority which the Romans exercised over the jews, yet it did not extend to the entire suppression of their civil and religious privileges. The jews were in some measure governed by their own laws, and permitted the enjoyment of their religion. The administration of religious ceremonies was committed as before to the high priest, and to the sanhedrim; to the former of whom the order of priests and levites was in the usual subordination; and the form of outward worship, except in a very few points, suffered no visible change. But, on the other hand, it is impossible to express the disquietude and disgust, the calamities and vexations, which this unhappy nation suffered from the presence of the Romans, whom their religion obliged them to regard as a polluted and idolatrous people; particularly from the avarice and cruelty of the pretors, and the frauds and extortions of the publicans: so that, all things considered, their condition who lived under the government of the other sons of Herod, was much more supportable than the state of those who were immediately subject to the Roman jurisdiction.†

It was not, however, from the Romans only that the calamities of this miserable people proceeded. Their own rulers multiplied their vexations, and debarred them from enjoying any little comforts which were left them by the Roman magistrates. The leaders of the people, and the chief priests, were, according to the account of Josephus, profligate wretches, who had purchased their places by bribes, or by other acts of iniquity, and who maintained their ill-acquired authority by the most abominable crimes. The inferior priests, and those who possessed any shadow of authority, were become dissolute and abandoned to the highest degree. The multitude, excited by these corrupt examples, ran headlong into every kind of

* Encyc. Brit. vol. ix. p. 136. † Mosheim.

iniquity; and by their endless seditions, robberies, and extortions, armed against themselves both the justice of God and vengeance of man.*

About the time of Christ's appearance, the jews of that age concluded the period pre-determined by God to be then completed, and that the promised Messiah would suddenly appear. Devout persons waited day and night for the consolation of Israel; and the whole nation, groaning under the Roman yoke, and stimulated by the desire of liberty or of vengeance, expected their deliverer with the most anxious impatience.

Nor were these expectations peculiar to the jews. By their dispersion among so many nations, by their conversation with the learned men among the heathens, and by the translations of their inspired writings into a language almost universal, the principles of their religion were spread all over the east. It became the common belief that a prince would arise at that time in Judea, who would change the face of the world, and extend his empire from one end of the earth to the other.†

The whole body of the people looked for a powerful and warlike deliverer, who they supposed would free them from the Roman authority. All considered the whole of religion as consisting in the rites appointed by Moses, and in the performance of some external acts of duty. All were unanimous in excluding the other nations of the world from the hopes of eternal life.

Two religions flourished at this time in Palestine, the Jewish and Samaritan. The Samaritans blended the errors of paganism with the doctrines of the jews.

* Mosheim, vol. i. p. 38.

† Robertson.—About this period the pagans expected some great king of glorious person to be born. Hence Virgil, the Roman poet, who lived at this time, in his fourth eclogue, describes the blessings of the government of some great person, who was, or should be born about this time, in language agreeable to the jewish prophet's description of the Messiah and his kingdom.

The learned among the jews were divided into a great variety of sects: the Pharisees, the Sadducees, and Essenes, eclipsed the other denominations.

The most celebrated of the jewish sects was that of the Pharisees. It is supposed by some that this denomination subsisted about a century and a half before the appearance of our Saviour. They separated themselves not only from pagans, but from all such jews as complied not with their peculiarities. Their separation consisted chiefly in certain distinctions respecting food and religious ceremonies. It does not appear to have interrupted the uniformity of religious worship, in which the jews of every sect seem to have always united.*

This denomination, by their apparent sanctity of manners, had rendered themselves extremely popular. The multitude, for the most part, espoused their interests; and the great, who feared their artifice, were frequently obliged to court their favour. Hence they obtained the highest offices both in the state and priesthood, and had great weight both in public and private affairs. It appears from the frequent mention which is made by the evangelists of the Scribes and Pharisees in conjunction, that the greatest number of jewish teachers, or doctors of the law, (for those were expressions equivalent to scribe) were at that time of the Pharisaical sect.†

The principal doctrines of the Pharisees are as follow:—That the oral law, which they suppose God

* Percy's Key to the New Testament.

† The dissensions between the schools of Hillel and Shammai, a little before the christian æra, encreased the number and power of the Pharisees: Hillel and Shammai were two great and eminent teachers in the jewish schools. Hillel was born a hundred and twelve years before Christ. Having acquired profound knowledge of the most difficult points of the law, he became master of the chief school in Jerusalem, and laid the foundation of the Talmud. Shammai, one of the disciples of Hillel, deserted his school, and formed a college, in which he taught doctrines contrary to his master. He rejected the oral law, and followed the written law only in its literal sense. These different schools long disturbed the jewish church by violent contests. However the party of Hillel was at last victorious. *Encyc.* vol. xvii. p. 104.

delivered to Moses by an archangel on Mount Sinai, and which is preserved by tradition, is of equal authority with the written law. That by observing both these laws a man may not only obtain justification with God, but perform meritorious works of supererogation. That fasting, alms-giving, ablutions, and confessions, are sufficient atonements for sin. That thoughts and desires are not sinful, unless they are carried into action.—This denomination acknowledged the immortality of the soul, future rewards and punishments, the existence of good and evil angels, and the resurrection of the body.*

[* According to Josephus this was no more than a *Pythagorean* resurrection; that is of the soul, by its transmigration into another body, and being born anew with it. From this resurrection, he says, they excluded all who were notoriously wicked; being of opinion that the souls of such persons were transmitted into a state of everlasting woe. As to lesser crimes, they held they were punished in the body, which the souls of those who committed them were next sent into.

There seems indeed to have been entertained amongst the jews in our Saviour's time a notion of the pre-existence of souls. How else could the disciples ask concerning the blind man, "Who did sin, this man or his parents, that he was born blind?" (John ix. 2.) And when they told Christ that "some said he was Elias, Jeremias, or one of the prophets," (Matt. xvi. 14.) the meaning seems to be, that they thought he was come into the world with the soul of Elias, Jeremias, or some other of the old prophets, transmigrated into him.

It does not appear, however, that these notions were at all peculiar to the Pharisees; and still less, that in them consisted their doctrine of the resurrection. It is a well-known fact that *the resurrection of the same body, as taught in the new testament*, was commonly believed among the jews; and this not only in the purest, but most degenerate periods of their history. This is manifest from the story of the *seven brethren*, who with their mother, were put to death by Antiochus Epiphanes in one day; (2 Mac. vii. xii. 43, 44.) to which story the writer of the epistle to the Hebrews, in chap. xi. 35, clearly alludes, saying, "Others were tortured, not accepting deliverance, *that they might obtain a better resurrection.*" And when Martha, the sister of Lazarus, was told that her brother should rise again, she answered, "I *know* that he shall rise again in the resurrection at the last day; (John xi. 23, 24.) which implies that this doctrine was at that time a well-known and acknowledged truth. Luke also says expressly, that *the Pharisees confess the resurrection.* (Acts xxiii. 8.) And Paul, speaking before Felix of his hope towards God, says, "Which they themselves (the Pharisees) *also allow, that there shall be a resurrection both of the just and unjust.* (Acts xxiv. 15.) If the doctrine of the resurrection, as held by the Pharisees, had been nothing more than the Pythagorean transmigration, it is beyond all credibility that such testimony would have been borne of it. Josephus therefore must either have grossly mistaken the faith of his countrymen, or, which is more probable, wilfully misrepresented it, to render their opinions more respected by the Roman philosophers, whom he appears to have been on every occasion desirous to please.]

The peculiar manners of this sect are strongly marked in the writings of the evangelists, and confirmed by the testimony of the jewish authors. The former are well known. According to the latter, they fasted the second and fifth day of the week, and put thorns at the bottom of their robes, that they might prick their legs as they walked. They lay upon boards covered with flint-stones, and tied thick cords about their waists. They paid tithes as the law prescribed, and gave the thirtieth and fiftieth part of their fruits; adding voluntary sacrifices to those which were commanded. They were very exact in performing their vows.—The Talmudic books mention several distinct classes of Pharisees, among whom were the Truncated Pharisee, who, that he might appear in profound meditation, as if destitute of feet, scarcely lifted them from the ground; and the Mortar Pharisee, who, that his contemplations might not be disturbed, wore a deep cap in the shape of a mortar, which would only permit him to look upon the ground at his feet. Such expedients were used by this denomination, to captivate the admiration of the vulgar; and under the appearance of singular piety, they disguised the most licentious manners.*

The sect of the Sadducees derived its origin and name from one Sadoc, who flourished in the reign of Ptolemy Philadelphus, about two hundred and sixty-three years before Christ. The chief heads of the Saducean doctrine are as follow:—All laws and traditions, not comprehended in the written law, are to be rejected as merely human inventions. Neither angels nor spirits have a distinct existence, separate from their corporeal vestment; the soul of man therefore expires with the body. There will be no resurrection of the dead, nor rewards and punishments

* Enfield. [Whether they rejected all the sacred books, except the pentateuch of Moses, has been disputed. Prideaux contends that they did. The arguments for the contrary may be seen in Parkhurst's Gr. Lex. under Σαδδουκαιος.

after this life. Man is not subject to irresistible fate; but has the framing of his condition chiefly in his power. Polygamy ought to be practised.

The practices of the Pharisees and Sadducees were both perfectly suitable to their sentiments. The former were notorious hypocrites, the latter scandalous libertines.

The Essenes were a jewish sect. Some suppose they took their rise from that dispersion of their nation which took place after the Babylonish captivity. They maintained that rewards and punishments extended to the soul only, and considered the body as a mass of malignant matter, and the prison of the immortal spirit. The greatest part of them considered the laws of Moses as an allegorical system of spiritual and mysterious truth, and renounced all regard to the outward letter in its explanation. The leading traits in the character of this sect were, that they were sober, abstemious, peaceable, lovers of retirement, and had a perfect community of goods. They paid the highest regard to the moral precepts of the law; but neglected the ceremonial, excepting what regarded personal cleanliness, the observation of the sabbath, and making an annual present to the temple at Jerusalem. They commonly lived in a state of celibacy, and adopted the children of others, to educate them in their own principles and customs. Though they were in general averse to swearing, or to requiring an oath, they bound all whom they initiated by the most sacred vows to observe the duties of piety, justice, fidelity, and modesty; to conceal the secrets of the fraternity, to preserve the books of their instructors, and with great care to commemorate the names of the angels.

Philo mentions two classes of Essenes, one of which followed a practical institution—the other professed a theoretical institution. The latter, who were called Therapeutæ, placed their whole felicity in the contemplation of the divine nature. Detaching themselves entirely from secular affairs, they transferred

their property to their relations and friends, and retired to solitary places, where they devoted themselves to a holy life. The principal society of this kind was formed near Alexandria, where they lived not far from each other in separate cottages, each of which had its own sacred apartments, to which the inhabitants retired for the purposes of devotion.*

Besides these eminent jewish sects, there were others of inferior note at the time of Christ's appearance.

The Herodians derived their name from Herod the Great. Their distinguishing tenet appears to have been, that it is lawful, when constrained by superiors, to comply with idolatry, and with a false religion. Herod seems to have formed this sect on purpose to justify himself in this practice, who, being an Idumean by nation, was indeed half a jew, and half a pagan. He, during his long reign, studied every artifice to ingratiate himself with the emperor, and to secure the favour of the principal personages in the court of Rome. Josephus informs us that his ambition, and his entire devotion to Cæsar and his court, induced him to depart from the usages of his country, and in many instances to violate its institutions. He built temples in the Greek taste, and erected statues for idolatrous worship, apologizing to the jews that he was absolutely necessitated to this conduct by the superior powers. We find the Sadducees, who denied a future state, readily embraced the tenets of this party: for the same persons who in one of the gospels are called Herodians, are in another called Sadducees.†

The Gaulonites‡ derived their name from one Judas Theudas, a native of Gaulon, in Upper Galilee, who

* Enfield, vol. ii. p. 186. [For a more particular account of these jewish sects, see *Josephus's Antiquities*, and *Prideaux's Connexion*; also *Parkhurst's Gr. Lex.*]

† Comp. Mark viii. 15. with Matt. xvi. 6. Harwood's Introd. vol. i. p. 235.

‡ Called Galileans, Luke xiii. 1.

in the tenth year of Jesus Christ excited his countrymen, the Galileans, and many other jews, to take arms, and venture upon all extremities, rather than pay tribute to the Romans. The principles he instilled into his party were, not only that they were a free nation, and ought not to be in subjection to any other; but that they were the elect of God, that he alone was their governor, and that therefore they ought not to submit to any ordinance of man. Though Theudas was unsuccessful, and his party in their very first attempt entirely routed and dispersed; yet so deeply had he infused his own enthusiasm into their hearts, that they never rested, till in their own destruction they involved the city and temple.*

Many of the jews were attached to the oriental philosophy concerning the origin of the world. From this source the doctrine of the Cabala is supposed to have been derived. That considerable numbers of the jews had imbibed this system, appears evident both from the books of the new testament,† and from the ancient history of the christian church. It is also certain that many of the gnostic sects were founded by jews.‡

Whilst the learned and sensible part of the jewish nation was divided into a variety of sects, the multitude was sunk into the most deplorable ignorance of religion; and had no conception of any other method of rendering themselves acceptable to God, than by sacrifices, washings, and other external rites and ceremonies of the Mosaic law. Hence proceeded that dissoluteness of manners which prevailed among the jews during Christ's ministry on earth. Hence also the divine Saviour compares the people to sheep without a shepherd, and their doctors to men who, though deprived of sight, yet pretended to shew the way to others. §

In taking a view of the corruptions, both in doctrine and practice, which prevailed among the jews at the

* Percy's Key to the New Testament. † Matt. x. 6. xv. 24, 25. John ix. 39.

‡ Mosheim, vol. i. p. 38. § Ibid.

time of Christ's appearance, we find that the external worship of God was disfigured by human inventions. Many learned men have observed that a great variety of rites were introduced into the service of the temple, of which no traces are to be found in the sacred writings. This was owing to those revolutions which rendered the jews more conversant than they had formerly been with the neighbouring nations. They were pleased with several of the ceremonies which the Greeks and Romans used in the worship of the pagan deities, and did not hesitate to adopt them in the service of the true God, and add them as an ornament to the rites which they had received by divine appointment.

The jews multiplied so prodigiously, that the narrow bounds of Palestine were no longer sufficient to contain them. They poured, therefore, their encreasing numbers into the neighbouring countries with such rapidity, that at the time of Christ's birth there was scarcely a province in the empire where they were not found carrying on commerce, and exercising other lucrative arts. They were defended in foreign countries against injurious treatment by the special edicts of the magistrates. This was absolutely necessary, since in most places the remarkable difference of their religion and manners from those of other nations, exposed them to the hatred and indignation of the ignorant and bigoted multitude. "All this (says doctor Mosheim) appears to have been most singularly and wisely directed by the adorable hand of an interposing providence, to the end that this people, which was the sole depository of the true religion, and of the knowledge of one supreme God, being spread abroad through the whole earth, might be every where, by their example, a reproach to superstition, contribute in some measure to check it; and thus prepare the way for that yet fuller discovery of divine truth which was to shine upon the world from the ministry and gospel of the Son of God."*

* Mosheim, vol. i. p. 42.

SECTION III.

AN ACCOUNT OF THE PHILOSOPHICAL SYSTEMS WHICH WERE IN VOGUE AT THE TIME OF CHRIST'S APPEARANCE.

AT the important æra of Christ's appearance in the world, two kinds of philosophy prevailed among the civilized nations. One was the philosophy of the Greeks, adopted also by the Romans; and the other that of the Orientals, which had a great number of votaries in Persia, Syria, Chaldea, Egypt, and even among the jews. The former was distinguished by the simple title of *philosophy*; the latter was honoured by the more pompous appellation of *science* or *knowledge*, since those who adhered to the latter sect pretended to be the restorers of the knowledge of God which was lost in the world. The followers of both these systems, in consequence of vehement disputes and dissensions about several points, subdivided themselves into a variety of sects. It is however to be observed, that all the sects of the oriental philosophy deduced their various tenets from one fundamental principle which they held in common; but the Greeks were much divided about the first principles of science.*

Amongst the Grecian sects there were some who declaimed openly against religion, and denied the immortality of the soul; and others who acknowledged a Deity, and a state of future rewards and punishments. Of the former kind were the Epicureans and Academics, of the latter the Platonists and Stoics.

The Epicureans derived their name from Epicurus, who was born in the hundred and ninth olympiad, two hundred and forty-two years before Christ. He accounted for the formation of the world in the following manner:—A finite number of that infinite multitude of atoms, which with infinite space constitutes the universe, falling fortuitously into the region of the world, were, in consequence of their innate

* Mosheim, vol. i. p. 26.

motion, collected into one rude and indigested mass. All the various parts of nature were formed by those atoms which were best fitted to produce them. The fiery particles formed themselves into air, and from those which subsided the earth was produced. The mind, or intellect, was formed of particles most subtle in their nature, and capable of the most rapid motion.* The world is preserved by the same mechanical causes by which it was framed, and from the same causes it will at last be dissolved.

Epicurus admitted that there were in the universe divine natures: but asserted that these happy and divine beings did not incumber themselves with the government of the world; yet that on account of their excellent nature they are proper objects of reverence and worship.

The science of physics was, in the judgment of Epicurus, subordinate to that of ethics; and his whole doctrine concerning nature was professedly adapted to rescue men from the dominion of troublesome passions, and lay the foundation of a tranquil and happy life. He taught that man is to do every thing for his own sake; that he is to make his own happiness his chief end, and do all in his power to secure and preserve it. He considered pleasure as the ultimate good of mankind: but asserts that he does not mean the pleasures of the luxurious; but principally the freedom of the body from pain, and of the mind from anguish and perturbation.† The virtue he prescribes is resolved ultimately into our private advantage, without regard to the excellence of its own nature, or to its being commanded by the supreme Being.‡

* Enfield, vol. i. p. 466.—The Epicurean philosophy was embraced by most of the Romans of high rank, who perverted it to countenance their unbounded luxury.

† Enfield and Leland's Discourses on the Advantages of Christian Revelation.

[‡ His followers, however, are said to have applied the principle to sensual indulgence.]

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The followers of Aristotle were another famous Grecian sect.—That philosopher was born in the first year of the ninety-ninth olympiad, about three hundred and eighty-four years before the birth of Christ.

Aristotle supposed the universe to have existed from eternity. He admitted however the existence of a Deity, whom he styled the *first mover;* and whose nature, as explained by him, is something like the principle which gives motion to a machine: it is a nature wholly separated from matter, immutable, and far superior to all other intelligent natures. The celestial sphere, which is the region of his residence, is also immutable; and, residing in his first sphere, he possesses neither immensity nor omnipresence. Happy in the contemplation of himself, he is entirely regardless of human affairs. In producing motion, the Deity acts not voluntarily, but necessarily; not for the sake of other beings, but for his own pleasure.*

Nothing occurs in the writings of Aristotle which decisively determines whether he supposed the soul of man mortal or immortal.

Respecting ethics, he taught that happiness consisted in the virtuous exercise of the mind; and that virtue consists in preserving that mean in all things which reason and prudence prescribe. It is the middle path between two extremes, one of which is vicious through excess, the other through defect.†

The Stoics were a sect of heathen philosophers, of which Zeno, who flourished about three hundred and fifty years before Christ, was the founder. They received their denomination from a place in which Zeno delivered his lectures, which was a portico at Athens. Their distinguishing tenets were as follow:—That God is underived, incorruptible, and eternal; possessed of intelligence and goodness; the efficient cause of all the qualities and forms of things; and the constant

* Mosheim, vol. i. p. 28. Enfield.

† Travels of Anacharsis.

preserver and governor of the world. That matter is also underived and eternal, and by the powerful energy of the Deity impressed with motion and form. That though God and matter subsisted from eternity, the present regular frame of nature had a beginning, and will have an end. That the element of fire will at last, by an universal conflagration, reduce the world to its pristine state. That at this period all material forms are lost in one chaotic mass; all animated nature is reunited to the Deity, and matter returns to its original form. That from this chaotic state, however, it again emerges by the energy of the efficient principle; and gods, and men, and all forms of regulated nature, are renewed to be dissolved, and renewed in endless succession.* That at the restoration of all things the race of men will return to life.†—Some imagined that each individual would return to its former body, while others supposed that after the revolution of the great year similar souls would be placed in similar bodies.

Those among the Stoics who maintained the existence of the soul after death, supposed it to be removed into the celestial regions of the gods, where it remains, till, at the general conflagration, all souls, both human and divine, shall be absorded in Deity. But many imagined that, before they were admitted among the divinities, they must purge away their inherent vices and imperfections, by a temporary residence in the aërial regions between the earth and the moon, or in the moon itself. It was supposed that depraved and ignoble souls are agitated after death in the lower region of the air, till the fiery parts were separated

* Enfield, vol. i. p. 202.

† According to the Stoics, men return to life, not by the voluntary appointment of a wise and merciful God, but by the laws of fate; and are not renewed for the enjoyment of a happier condition, but return to their former state of imperfection and misery. Accordingly, Seneca, a celebrated Stoic philosopher, observes that many would reject this renovation, were not their renovated life accompanied with a total oblivion of past events.

from the grosser; and rose by their natural levity to the orbit of the moon, where they are still further purified and refined.

According to the doctrine of the Stoics, all things are subject to an irresistible and irreversible fatality; and there is a necessary chain of causes and effects arising from the action of a power, which is itself a part of the machine it regulates; and which, equally with the machine, is subject to the immutable laws of necessity.

The moral doctrine of the Stoics depends upon the preceding principles. They make virtue to consist in an acquiescence in the immutable laws of necessity by which the world is governed. The resignation they prescribe appears to be part of their scheme to raise mankind to that liberty and self-sufficiency which it is the great end of their philosophy to procure. They assert that virtue is its own proper reward, and vice its own punishment; that all external things are indifferent, and that a wise man may be happy in the midst of tortures. The ultimate design of their philosophy was to divest human nature of all passions and affections; and they make the highest attainments and perfection of virtue to consist in a total apathy, and insensibility of human evils.*

The Platonic philosophy is denominated from Plato, who was born in the eighty-seventh olympiad, four hundred and twenty-six years before the nativity of Jesus Christ. He founded the old academy on the opinions of Heraclitus, Pythagoras, and Socrates; and by adding the information he had acquired to their discoveries, he established a sect of philosophers who were esteemed more perfect than those who had before appeared in the world.†

The outlines of Plato's philosophical system were as follow:—That there is one God, an eternal, immutable, and immaterial Being, perfect in wisdom and

* Enfield. † Dacier's Plato, vol. i. p. 31.

goodness, omniscient, and omnipresent. That this all-wise and perfect Being formed the universe out of a mass of pre-existing matter,* to which he gave form and arrangement.† That there is in matter a necessary, but blind and refractory force, which resists the will of the supreme Artificer; so that he cannot perfectly execute his designs: and this is the cause of the mixture of good and evil which is found in the material world. That the soul of man was derived by emanation from God; but that this emanation was not immediate, but through the intervention of the soul of the world, which was itself debased by some material admixture. That the relation which the human soul, in its original constitution, bears to matter, is the source of moral evil. That when God formed the universe, he separated from the soul of the world inferior souls, equal in number to the stars, and assigned to each its proper celestial abode. That these souls were sent down to earth to be imprisoned in mortal bodies: hence proceed the depravity and misery to which human nature is liable. That the soul is immortal; and by disengaging itself from all animal passions, and rising above sensible objects to the contemplation of the world of intelligence, it may be prepared to return to its original habitation. That matter never suffers annihilation; but that the world will remain for ever: and that by the action of its animating principle, it accomplishes certain periods, within which every thing returns to its ancient place and state. This periodical revolution of nature is called the Platonic, or great year.‡

* Plato believed the eternity of matter from which the universe was formed, Dr. Priestley observes, "The idea of proper creation was unknown to the ancient philosophers. They considered all intelligencies, and even material beings, as proceeding by emanation from the supreme Being, and to be again absorbed into his substance." See Priestley's Discourses relating to the Evidences of Revealed Religion.

† Plato differed from Aristotle in this respect. Aristotle maintained the eternity of the world in its present form. Plato taught that the first matter was in time reduced from a chaotic state into form, by the power of the Demiurgus. Encyc. vol. xv. p. 42.

‡ Enfield, vol. i. pp. 227, 228.

The Platonic system makes the perfection of morality to consist in living in conformity to the will of God, the only author of true felicity; and teaches that our highest good consists in the contemplation and knowledge of the supreme Being, whom he emphatically styles το αγαθον, the *good*.* The end of this knowledge is to make men resemble the Deity as much as is compatible with human nature. This likeness consists in the possession and practice of all the moral virtues.†

After the death of Plato many of his disciples deviated from his doctrines. His school was then divided into the old, the middle, and the new academy. The old academy strictly adhered to his tenets. The middle academy receded from his system, without entirely deserting it. The new academy, founded by Carneades, an African by birth, almost entirely relinquished the original doctrines of Plato, and verged towards the sentiments which were taught by the Sceptic philosophy.

* Plato certainly believed that in the divine nature there are two, and probably that there are three *hypostases*, whom he called το ον and το ιν, νους and ψυχη. The first he considered as self-existent, and elevated far above all mind and all knowledge; calling him, by way of eminence, the *Being*, or the *One*. The only attribute which he acknowledged in this person was goodness; and therefore he frequently styles him the το αγαθον, the *good*, or *essential goodness*. The second he considered as *mind*, the wisdom or reason of the first, and the maker of the world; and therefore he styles him νους, λογος, and δημιουργος. The third he always speaks of as the *soul* of the world; and hence calls him ψυχη, or ψυχη του Κοσμου. He taught that the second is a necessary emanation from the first, and the third from the second, or perhaps from the first and second. In treating of the eternal emanation of the second and third hypostases from the first, Plato, and the philosophers of his academy, compare them to light and heat proceeding from the sun. Encyc. vol. xviii. p. 43.

† Dacier's Plato, vol. i. p. 7, 8.

The Sceptic or Pyrrhonic sect of philosophers derive their name from Pyrrho, a Grecian philosopher, who flourished at Peloponnesus in the hundred and ninth olympiad. This denomination was in little esteem till the time of the Roman emperors; then it began to increase, and made a considerable figure.

Every advance which Pyrrho made in the study of philosophy, involved him in fresh uncertainty. Hence he left the school of the dogmatists, and established a school of his own on the principles of universal scepticism.*

On account of the similarity of the opinions of this sect, and those of the Platonic school, in the middle and new academy, many of the real followers of Pyrrho chose to screen themselves from the reproach of universal scepticism, by calling themselves Academics.†

Pyrrho and his followers rather endeavoured to demolish every other philosophical structure, than to erect one of their own. They asserted nothing; but proposed positions merely by way of enunciation, without deciding on which side, in any disputed question, the truth lay, or even presuming to assert that one proposition was more probable than another. On the subject of morals, the Sceptics suspended their judgment concerning the ground of the distinction admitted by the Stoics and others, between things in their nature good, evil, or indifferent.‡

The chief points of difference between the Pyrrhonists and Academics are these:---The Academics laid it down as an axiom that nothing can be known with certainty: the Pyrrhonists maintained that even this ought not to be positively asserted. The Acade-

* Pyrrho found some reasons to affirm and deny every thing; and therefore suspended his assent, after he had well examined the arguments *pro* and *con*, and reduced his conclusion to, "Let the matter be further enquired into."

† The Academics derived their name from the circumstance of Plato's teaching in a grove near Athens, which was consecrated to the memory of Academicus, an Athenian hero.

‡ Enfield.

mics admitted the real existence of good and evil: the Pyrrhonists suspended their judgment on this point. The Academics, especially the followers of Carneades, allowed different degrees of probability in opinion; but the Sceptics rejected all speculative conclusions, drawn either from the testimony of the senses, or from reasoning; and concluded that we can have no good ground for affirming or denying any proposition, or embracing any one opinion rather than another.*

The Electic philosophy was in a flourishing state at Alexandria when our Saviour was upon earth. Its founders formed the design of selecting from the doctrines of all former philosophers such opinions as seemed to approach nearest the truth, and of combining them into one system. They held Plato in the highest esteem; but they did not scruple to join with his doctrines whatever they thought conformable to reason in the tenets of other philosophers. Potamo, a Platonist, appears to have been the first projector of this plan. The Electic system was brought to perfection by Ammonias Saccas, who blended christianity with the tenets of philosophy.

The moral doctrine of the Alexandrian school was as follows:—The mind of man, originally a portion of the divine Being, having fallen into a state of darkness and defilement by its union with the body, is to be gradually emancipated from the chain of matter, and rise by contemplation to the knowledge and vision of God. The end of philosophy, therefore, is the liberation of the soul from its corporeal imprisonment. For this purpose the Electic philosophy recommends abstinence, with other voluntary mortifications, and religious exercises.†

In the infancy of the Alexandrian school, not a few of the professors of christianity were led by the pretensions of the Electic sect to imagine that a coalition

* Enfield. † Ibid.

might, with great advantage, be formed between its system and that of christianity. This union appeared the more desirable, as several philosophers of this sect became converts to the christian faith. The consequence was, that pagan ideas and opinions were by degrees mixed with the pure and simple doctrines of the gospel.

The oriental philosophy was popular in several nations at the time of Christ's appearance. Before the commencement of the christian æra it was taught in the east, whence it gradually spread through the Alexandrian, Jewish, and Christian schools.*

The oriental philosophers endeavoured to explain the nature and origin of all things by the principle of emanation from an eternal fountain of being. The forming of the leading doctrines of this philosophy into a regular system has been attributed to Zoroaster, an ancient Persian philosopher. He adopted the principle generally held by the ancients, that from nothing nothing can be produced. He supposed spirit and matter, light and darkness, to be emanations from one eternal source. The active and passive principles he conceived to be perpetually at variance; the former tending to produce good, the latter evil: but that through the intervention of the supreme Being the contest would at last terminate in favour of the good principle. According to Zoroaster, various orders of spiritual beings, gods, or demons, have proceeded from the Deity, which are more or less perfect, as they are at a greater or less distance in the course of emanation from the eternal fountain of intelligence, among which the human soul is a particle of divine light, which will return to its source and partake of its immortality: and matter is the last, or most distant emanation from the first source of being, which, on account of its distance from the fountain of light, becomes opaque and inert, and whilst it remains in

* Enfield.

that state is the cause of evil: but, being gradually refined, it will at length return to the fountain from whence it flowed.*

Those who professed to believe the oriental philosophy, were divided into three leading sects, which were subdivided into others. Some imagined two eternal principles, from whence all things proceeded; the one presiding over light, the other over matter, and by their perpetual conflict explaining the mixture of good and evil that appears in the universe. Others maintained that the being which presided over matter was not an eternal principle, but a subordinate intelligence; one of those which the supreme God produced from himself. They supposed that this being was moved by a sudden impulse to reduce to order the rude mass of matter which lay excluded from the mansions of the Deity, and also to create the human race. A third sect entertained the idea of a triumvirate of beings, in which the *supreme Deity* was distinguished both from the *material* evil principle, and from the Creator of this sublunary world.—That these divisions did really subsist, is evident from the history of the christian sects which embraced this philosophy.†

From blending the doctrines of the oriental philosophy with christianity, the Gnostic sects, which were so numerous in the first centuries, derive their origin. Other denominations arose which aimed to unite Judaism with Christianity. Many of the pagan philosophers who were converted to the christian religion, exerted all their art and ingenuity to accommodate the doctrines of the gospel to their own schemes of philosophy. In each age of the church new systems were introduced, till, in process of time, we find the christian world divided into that prodigious variety of sentiment which is exhibited in the following pages.

* Enfield. † Mosheim, vol. i. pp. 70, 71.

A

VIEW OF RELIGIONS.

PART THE FIRST.

ABRAHAMIANS, a denomination in the ninth century, so called from their founder, Abraham. They received the doctrines of the Paulicians, and are said to have employed the cross in the most servile offices.* See Paulicians.

ABYSSINIAN CHURCH, that established in the empire of Abyssinia. They maintain that the *two natures* are united in Christ, without either confusion or mixture; so that though the *nature* of our Saviour be really one, yet it is at the same time two-fold and compound.

They differ from the Eutychians in this respect: they confess that the nature of Christ is composed of two natures, the *divine* and *human*, which, being united, became one single nature: but Eutyches affirmed the *human* to be wholly absorbed in the *divine*.

The Abyssinian church embraced these tenets in the seventh century. They disown the pope's supremacy, and *transubstantiation*, though they believe the real presence of Christ in the sacrament. They administer the communion in both kinds. Like the Roman catholics, they offer their de-

* Dictionary of Arts and Sciences, vol. i. p. 10.

votions and prayers to the saints, and have proper offices, fasts, and festivals, in memory of them. They believe a middle state, in which departed souls must be purged from their sins, and may be greatly assisted and relieved by the prayers, alms, and penances of their surviving friends, who seldom fail of performing so charitable, and, as they deem it, meritorious a duty to them frequently, and with great fervency. They use *confession*, and receive *penance* and *absolution* from the priests.* For other particulars relating to this church see part the second.

ACEPHALI, i. e. headless. The word is compounded of the privative α and κέφαλή, *a head*. They were a branch of the Eutychians, who by the submission of Mongos, bishop of Alexandria, had been deprived of their chief. This denomination was afterwards divided into three others, who were called Anthropomorphites, Barsanaphites, and Esaianites.† See Eutychians.

ADAMITES, a denomination in the second century, who assumed this title from their asserting, that since their redemption by the death of Christ they were as innocent as Adam before the fall, and consequently went naked in their assemblies. The author of this denomination was Prodicus, a disciple of Carpocrates. It was renewed in the fifteenth century by one Picard, a native of Flanders.‡

ADESSENARIANS, are a branch of the *Sacramentarians*; so called from the latin, *adesse*, (to be present) because they believed the presence of Christ's body in the *eucharist*, though in a different manner from the Romanists. They were subdivided into those who held that the body of Jesus Christ is *in* the bread, (whence they were called *Impanatores*) those who hold that it is *about* the bread, those who said it is *with* the bread, and those who maintained that it is *under* the bread.§

ADIAPHORISTS. See Lutherans.

ADOPTIANS, followers of Felix of Urgel, and Elipand of Toledo, who towards the end of the eighth century taught that Jesus Christ, with respect to his human nature, was not the natural, but adoptive Son of God.‖

AERIANS, a denomination which arose about the year three hundred and forty-

* Mosheim, vol. ii. p. 172. vol. iii. p. 492. Dict. of Arts and Scien. vol. i. p. 15. Mod. Univ. Hist. vol. xv. p. 174—177. Ludolph's Hist. of Ethiopia.

† Mosheim, vol. i. p. 418.

‡ Broughton's Hist. Lib. vol. i. p. 49.

§ Broughton, vol. i. p. 15.

‖ Dict. of Arts and Scien. vol. i. p. 49.

two; so called from one Aerius, a presbyter monk, and Semi-Arian. One of his principal tenets was, that there is no distinction founded in scripture between a presbyter and a bishop. He built his opinion chiefly on the passage in the first epistle to Timothy, in which the apostle exhorts him not to neglect *the gift he had received by the laying on the hands of the presbytery*. Aerius condemned prayers for the dead, stated fasts, the celebration of Easter, and other rites of the like nature.*

AETIANS, a denomination which appeared about the year three hundred and thirty-six; so called from Aetius, a Syrian. Besides the opinions which the Aetians held in common with the Arians, they maintained that *faith* without *works* was sufficient to salvation; and that no sin, however grievous, would be imputed to the faithful. Aetius moreover affirmed, that what God had concealed from the apostles he had revealed to him.†

AGINIANS, a denomination which appeared about the end of the seventh century. They condemned the use of certain meats and marriage. They had but few followers, and were soon suppressed.‡

AGNOITES, a denomination which appeared about the year three hundred and seventy. They were followers of Theophronius, the Capadocian, who called in question the omniscience of God; alleging that he knew things past only by memory, and things future only by an uncertain prescience.

There arose another sect of the same name about the year five hundred and thirty-five, who followed the sentiments of Themisticus, deacon of Alexandria, who held that Christ knew not when the day of judgment shall be. He founded this opinion on a passage in St. Mark: *Of that day and hour knoweth no man; no, not the angels who are in heaven; nor the Son, but the Father only.*

This sect derive their name from the greek, Αγνοιν, *to be ignorant*.§

ALBANENSES, a denomination which commenced about the year seven hundred and ninety-six. They held, with the Gnostics and Manicheans, two principles, the one of good, the other of evil. They denied the divinity, and even the humanity of Jesus Christ; asserting that he was not truly man, did not suffer on the cross, die, rise again,

* Mosheim, vol. i. p. 314. Broughton, vol. i. p. 22.
† Broughton, vol. i. p. 24. ‡ Ibid, p. 24. § Ib. p. 26.

nor really ascend into heaven. They rejected the doctrine of the resurrection, affirmed that the general judgment was past, and that hell-torments were no other than the evils we feel and suffer in this life. They denied free-will, did not admit original sin, and never administered baptism to infants. They held that a man can give the holy Spirit of himself, and that it is unlawful for a christian to take an oath.

This denomination derived their name from the place where their spiritual ruler resided.* See Manicheans and Catherists.

ALBANOIS, a denomination which sprung up in the eighth century, and renewed the greatest part of the Manichean principles. They also maintained that the world was from eternity.† See Manicheans.

ALBIGENSES, so called from their first increase in Albi and Albigeois. A denomination remarkable for their opposition to the discipline and ceremonies of the church of Rome. Their opinions are similar to the Waldenses.‡ See Waldenses.

ALMARICIANS, a denomination that arose in the thirteenth century. They derived their origin from Almaric, professor of logic and theology at Paris. His adversaries charged him with having taught that every christian was obliged to believe himself a member of Jesus Christ, and that without this belief none could be saved. His followers asserted that the power of the Father had continued only during the Mosaic dispensation, that of the Son twelve hundred years after his entrance upon earth, and that in the thirteenth century the age of the holy Spirit commenced, in which the sacraments and all external worship were to be abolished;§ and that every one was to be saved by the internal operations of the holy Spirit alone, without any external act of religion.‖

ALOGIANS, a denomination in Asia Minor in the year one hundred and seventy-one; so called because they denied the divine *logos*, or word, and the gospel and writings of St.

* Broughton, vol. i. p. 31. Mosheim, vol. ii. p. 445.

† Collier's Historical Dictionary, vol. i. See Albanois.

‡ Perrin's History of the Waldenses, p. 3.

§ The learned Spanheim imagines that Almaric was falsely charged with maintaining the sentiments above mentioned, in order to render his memory odious, because he had opposed the worship of saints and images.

‖ Mosheim, Note, (c) vol. iii. pp. 129—133.

John, attributing them to Cerinthus.

One Theodore of Byzantium, by trade a currier, was the head of this denomination.*

AMMONIANS, so called from Ammonius Saccas, who taught with the highest applause in the Alexandrian school, about the conclusion of the second century. This learned man attempted a general reconciliation of all sects, whether philosophical or religious. He maintained that the great principles of all philosophical and religious truth were to be found equally in all sects, and that they differed from each other only in their method of expressing them, and in some opinions of little or no importance; and that by a proper interpretation of their respective sentiments, they might easily be united in one body.

Ammonius supposed that true philosophy derived its origin and its consistence from the eastern nations, that it was taught to the Egyptians by Hermes, that it was brought from them to the Greeks, and preserved in its original purity by Plato, who was the best interpreter of Hermes and the other oriental sages. He maintained that all the different religions which prevailed in the world, were in their original integrity conformable to this ancient philosophy; but it unfortunately happened that the symbols and fictions under which, according to the eastern manner, the ancients delivered their precepts and doctrines, were in process of time erroneously understood, both by priests and people, in a literal sense; that in consequence of this, the invisible beings and demons whom the supreme Deity had placed in the different parts of the universe as the ministers of his providence, were by the suggestions of superstition converted into gods, and worshipped with a multiplicity of vain ceremonies. He therefore insisted that all the religions of all nations should be restored to their primitive standard; viz. *The ancient philosophy of the east*: and he asserted that his project was agreeable to the intentions of Jesus Christ, whom he acknowledged to be a most excellent man, the friend of God; and affirmed that his sole view in descending on earth was to set bounds to the reigning superstition, to remove the errors which had crept into the religion of all nations, but not to abolish the ancient theology from which they were derived.

Taking these principles for granted, Ammonius associated

* Broughton, vol. i. p. 33.

the sentiments of the Egyptians with the doctrines of Plato; and to finish this conciliatory scheme, he so interpreted the doctrines of the other philosophical and religious sects, by art, invention, and allegory, that they seemed to bear some resemblance to the Egyptian and Platonic systems.*

With regard to moral discipline, Ammonius permitted the people to live according to the law of their country, and the dictates of nature: but a more sublime rule was laid down for the wise. They were to raise above all terrestrial things, by the towering efforts of holy contemplation, those souls whose origin was celestial and divine. They were ordered to extenuate by hunger, thirst, and other mortifications, the sluggish body, which restrains the liberty of the immortal spirit, that in this life they might enjoy communion with the supreme Being, and ascend after death, active and unincumbered, to the universal Parent, to live in his presence for ever.†

AMSDORFIANS, a denomination of protestants in the sixteenth century, who took their name from Amsdorf, their leader. It is said they maintained that good works were not only unprofitable, but even opposite and pernicious to salvation.‡

ANGELITES, a denomination which sprung up about the year four hundred and ninety-four; so called from Angelium, a place in the city of Alexandria, where they held their first meetings. They were called likewise Serverites from one Serverus, who was the head of their sect; as also Theodosians, from one among them named Theodosius, whom they made pope at Alexandria.

They held that the Father, Son, and holy Ghost, are not the same; that none of them exists of himself, and of his own nature; and that there is a common Deity existing in them all; and that each is God by a participation of this Deity.§

ANOMŒANS, a name by which the pure Arians were distinguished in the fourteenth century, in contradistinction to the Semi-Arians. The word is taken from Ανομοίος, *different, dissimilar*.‖ See Arians.

ANTHROPOMORPHITES, a denomination in the tenth century; so denominated

* Ammonius left nothing behind him in writing; nay, he imposed a law upon his disciples not to divulge his doctrines among the multitude, which law, however, they made no scruple to neglect and violate.

† Mosheim, vol. i. p. 137 to 144. ‡ Dict. Arts Scien. vol. i. p. 131.

§ Broughton, vol. i. p. 49. ‖ Ibid. p. 51.

from ἀνθρωπος, *man*, and μορφη, *shape*. In the district of Vicenza, a considerable number, not only of the illiterate vulgar, but also of the sacerdotal order, fell into the notion that the Deity was clothed with a human form, and seated like an earthly monarch upon a throne of gold; and that his angelic ministers were men arrayed in white garments, and furnished with wings, to render them more expeditious in executing their Sovereign's orders. They take every thing spoken of God in scripture in a literal sense, particularly that passage in Genesis, in which it is said that *God made man after his own Image*.*

ANTINOMIANS. [They derive their name from αντι, *against*, and νομος, *law*, as being against the moral law; not merely as a medium of life, but also as a rule of conduct to believers.

In the sixteenth century, while LUTHER was eagerly employed in censuring and refuting the popish doctors, who mixed the law and gospel together, and represented eternal happiness as the fruit of legal obedience, a new teacher arose whose name was *John Agricola*, a native of Isleben, and an eminent doctor in the Lutheran church. His fame began to spread in the year fifteen hundred and thirty-eight, when from the doctrine of Luther, now mentioned, he took occasion to advance sentiments which drew upon him the animadversions of that reformer.

The doctrine of Agricola was in itself obscure, and is thought to have been represented worse than it really was by Luther, who wrote against him with acrimony, and first styled him and his followers *Antinomians*. Agricola defended himself, and complained that opinions were imputed to him which he did not hold.

The writings of Dr. *Crisp* in the seventeenth century have been generally considered as favourable to antinomianism, though he acknowledges that "in respect of the rules of righteousness, or the matter of obedience, we are *under the law* still, or else (as he adds) we are lawless, to live every man as seems good in his own eyes, which no true christian dares so much as think."† The following sentiments, however, among others, appear to be taught in his sermons. The law is cruel and tyrannical, requiring what is naturally impossible. (pp. 116—119.) The sins of the elect were so imputed to Christ, as that though he did not commit them, yet they became ac-

* Broughton, vol. i. p. 55. Mosheim, vol. ii. p. 227. † Sermons, vol. iv. p. 93.

tually his transgressions, and ceased to be theirs. (269, 270.) The feelings of conscience, which tell them that sin is theirs, arise from a want of knowing the truth. (ibid.) It is but the voice of a lying spirit in the hearts of believers that saith they have yet sin wasting their consciences, and lying as a burden too heavy for them to bear. (298.) Christ's righteousness is so imputed to the elect, that they, ceasing to be sinners, are as righteous as he was, and all that he was. (270.) An elect person is not in a condemned state while an unbeliever; and should he happen to die before God call him to believe, he would not be lost. (363.) All signs and marks of grace are doubtful evidences of heaven: it is the voice of the Spirit of God to a man's own spirit, speaking particularly in the heart of a person, *Son, be of good cheer, thy sins are forgiven thee,* that is the great and only evidence which can determine the question. (466.) The whole essence of faith is nothing else but the echo of the heart, answering the foregoing voice of the Spirit and word of grace; the former declaring, *Thy sins are forgiven thee;* the latter answering, *My sins are forgiven me.* (493.) God sees no sin in believers, nor doth he afflict them on this account. (15, 19, 170.) God doth no longer stand offended nor displeased though a believer, after he is a believer, do sin often. (15.) God is not displeased with the believer on account of his sin, nor pleased on account of his obedience: he is neither the worse for the one, nor the better for the other. (429.) Sin doth the believer no hurt, and righteousness doth him no good, nor must he pursue it to this end. (130, 510, 511.) Repentance and confession of sin are not necessary to forgiveness. A believer may certainly conclude before confession, yea, as soon as he hath committed sin, the interest he hath in Christ, and the love of Christ embracing him. (213.)

Some of the principal passages of scripture from whence these sentiments were defended, were the following: *He was made sin for us, who knew no sin, —Who shall lay any thing to the charge of God's elect—Their sins and iniquities will I remember no more—All things work together for good to them that love God.* 2 Cor. v. 21. Rom. viii. 33. Heb. viii. 12. Rom. viii. 28.

Many of those who in the present day adopt these principles, reject the moral law as a rule of conduct to believers, disown personal and progressive sanctification, and hold it inconsistent for a believer to

pray for the forgiveness of his sins. These are properly Antinomians.

There are others who renounce these notions, and many of those advanced by Dr. Crisp, who yet have been denominated by their opponents Antinomians. Indeed it has been too common in controversies concerning the doctrines of grace, even where the difference has been far from extreme, for one side to call their opponents Antinomians, and the other Arminians. Each may hold principles the *consequences* of which may be thought to lead, or may really lead in theory, to the alleged issue: but though it be just to point out the legitimate consequences of a principle with a view to evince the true nature of it, yet candour forbids the ascribing of any thing to a person beyond what he perceives or avows.

Some of the chief of those whose writings have been considered as favouring Antinomianism are, *Crisp*, *Richardson*, *Saltmarsh*, *Eaton*, *Town*, *Hussey*, *&c.* These have been answered by *Gataker*, *Sedgwick*, *Bull*, *Williams*, *Beart*, *&c.* To which may be added, "*Bellamy's* Letters and Dialogues between Theron, Paulinus, and Aspasio," with his "Essay on the Nature and Glory of the Gospel;" and, though not written in a controversial way, "*Edwards* on Religious Affections."]

ANTITACTÆ, of Αντιτασσω, *to oppose*, a branch of the Gnostics, who held that God, the creator of the universe, was good and just; but that one of his creatures had created evil, and engaged mankind to follow it in opposition to God; and that it is the duty of mankind to oppose this author of evil, in order to avenge God of his enemy.*

ANTITRINITARIANS, a general name given to all those who deny the doctrine of the Trinity, and particularly to the Arians and Socinians.†

APELLÆANS, a denomination in the second century, so called from Apelles, a disciple of Marcion. They affirmed that Christ, when he came down from heaven, received a body, not from the substance of his mother, but from the four elements; which at his death he rendered back to the world, and so ascended into heaven without a body. With the Gnostics and Manichees, they held two principles; a good and a bad God. They asserted that the prophets contradicted each other, and denied the resurrection of

* Bailey's Dictionary, vol. ii. See Antitactæ.

† Dictionary of Arts and Sciences, vol. i. p. 167.

the body. They erased that passage of Saint John which says, *Every spirit which confesseth not that Jesus Christ is come in the flesh is not of God.**

APHTHARTODOCITES, a denomination in the sixth century; so called from the greek ἀφθαρτὸς, *incorruptible*, and δοκεω, *to judge*; because they held that the body of Jesus Christ was incorruptible, and not subject to death. They were a branch of the Eutychians.† See Eutychians.

APOCARITÆS, a denomination in the third century, sprung from the Manicheans. They held that the soul of man was of the substance of God.‡

APOLLINARIANS, a denomination in the fourth century, who were the followers of Apollinaris, bishop of Laodicea. He taught that Christ's person was composed of a union of the true divinity and a human body, endowed with a sensitive soul; but deprived of the reasonable one, the divinity supplying its place. He added that the human body, united to the divine spirit, formed in Jesus Christ one entire divine nature.§

APOSTOLICS, a denomination in the twelfth century, who had at their head one Gerard Saggarel of Parma. They were so called, because they professed to exhibit in their lives and manners the piety and virtues of the holy apostles. They held it unlawful to take an oath, renounced the things of this world, and preferred celibacy to wedlock.‖

AQUARIANS, a denomination in the second century, who, under pretence of abstinence, made use of water instead of wine in the eucharist.¶ See Encratites.

ARABICI, so called because they sprung up in Arabia in the year 207. It is uncertain who was their author. They denied the immortality of the soul, believed that it perished with the body; but maintained at the same time, that it was to be again recalled to life with the body, by the power of God.**

ARCHONTICS, a denomination which appeared about the year 175; so called because they held that archangels created the world. They denied the resurrection of the

* Broughton, vol. i. p. 58. † Ibid. ‡ Ib. p. 60.
§ Formey's Ecclesiastical History vol. i. p. 79.
‖ Mosheim, vol. ii. p. 457. Dufresnoy's Chron. Tables, vol. ii. p. 239.
¶ Dictionary of Arts and Sciences, vol. i. p. 178.
** Mosheim, vol. i. p. 249. Broughton, vol. i. p. 73.

body. They maintained, that the God of sabaoth exercised a cruel tyranny in the seventh heaven; that he engendered the devil, who begot Abel and Cain of Eve. These tenets they defended by books of their own composing, called, "The Revelation of the Prophets," and "The Harmony."*

ARIANS, a denomination in the fourth century, which owed its origin to Arius, presbyter of Alexandria, a man of a subtile turn, and remarkable for his eloquence. He maintaiaed that the Son was totally and essentially distinct from the Father; that he was the first and noblest of all those beings whom God the Father had created out of nothing, the instrument by whose subordinate operation the almighty Father formed the universe, and therefore inferior to the Father both in nature and dignity.† He added that the holy Spirit was of a different nature from that of the Father and of the Son, and that he had been created by the Son. However, during the life of Arius, the disputes turned principally on the divinity of Christ. Such is the representation which is given of the opinion of Arius and his immediate followers.

The modern defenders of this system, to prove the subordination and inferiority of Christ to God the Father, argue thus:—There are various passages of scripture where the Father is styled the one, or only God. *Why callest thou me good? There is none good but one, that is God.* (Matt. xix. 17.)—The Father is styled God with peculiar high titles and attributes. (See Matt. xv. 32. Mark v. 7, &c.) It is said in Ephesians iv. 6, *There is one God and Father of all, who is above all.*—Our Lord Jesus Christ expressly speaks of another God distinct from himself. (See Matt. xxvii. 46. John xx. 17.)—Our Lord Jesus Christ not only owns another than himself to be God, but also that he is above and over himself. He declares that his Father is greater than he. (See John xiv. 28.) He says he came not in his own, but in his Father's name and authority; that he sought not his own, but God's glory; nor made his own, but God's will his rule. And in such a posture of subjection he came down from heaven into this earth, that it should seem that

* Echard's Eccles. Hist. vol. ii. p. 542.

† His followers deny that Christ had any thing which could properly be called a divine nature, any other way than as any thing very excellent may by a figure be called divine, or his delegated dominion over the system of nature might entitle him to the name of God.

nature which did pre-exist did not possess the supreme will, even before it was incarnate.—Christ's saying that he is of the Father, must mean that he is derived from him; and this necessarily implies that he is neither self-existent nor eternal, as the being derived from must exist before another being can be derived from him.—Christ professes his knowledge to be limited, and inferior to the Father's. *Of that day knoweth no man; no not the angels in heaven, nor the Son, but the Father only.* (Mark xiii. 32.)—In like manner the apostles declare his subjection to another, not only as his Father, but his God; which is emphatically expressed in calling the most blessed God *the God of our Lord Jesus Christ*, after his humiliation was over. (See Ephes. i. 17.) *And the head of Christ is God.* (1 Cor. xi. 3.) It is said in 1 Cor. xv. 24, that *Christ will deliver up the kingdom to God, even the Father;* therefore he will be subjected to him, and consequently inferior.—There are various passages of scripture in which it is declared, that all prayers and praises ought primarily to be offered to the Father. See Matt. iv. 10. John iv. 23. Acts iv. 24. 1 Cor. i. 4. Phil. i. 3, 4.

The ancient Arians were divided among themselves, and torn into factions, which regarded each other with the bitterest aversion. Of these the ancient writers make mention, under the names of Semi-Arians, Eusebians, Aetians, Eunomians, Acacians, Psatyrians, and others. But they may all be ranked with the utmost propriety into three classes. The first of these were the primitive and genuine Arians, who rejected all those forms and modes of expression which the moderns had invented to render their opinions less shocking to the Nicenians. They taught simply, that the Son was not begotten of the Father; i. e. produced out of his substance, but only created out of nothing. This class was opposed by the Semi-Arians, who in their turn were abandoned by the Eunomians, or Anomæans, the disciples of Aetias and Eunomius. The Semi-Arians held, that the Son was ομοιουσιος, i. e. *similar to the Father in his essence, not by nature, but by a peculiar privilege.* The Eunomians, who were also called Aetians and Exucontians, and may be counted in the number of pure Arians, maintained that Christ was ανομοιος, i. e. *unlike the Father in his essence, as well as in other respects.* Under this general division were comprehended many subordinate sects, whose subtilties and re

finements have been but obscurely developed by ancient writers.

The opinion of the Arians concerning Christ differs from the Gnostics chiefly in two respects:—(1.) The Gnostics supposed the pre-existent spirit which was in Jesus to have been an emanation from the supreme Being, according to the principles of the philosophy of that age, which made creation out of nothing to be an impossibility. But the Arians supposed the pre-existent spirit to have been properly created, and to have animated the body of Christ, instead of the human soul.—(2.) The Gnostics supposed that the pre-existent spirit was not the maker of the world: but was sent to rectify the evils which had been introduced by the Being who made it. But the Arians supposed that their Logos was the being whom God had employed in making the universe, as well as in all his communications with mankind.

Those who hold the doctrine which is usually called *Low Arianism*, say that Christ pre-existed; but not as the eternal Logos of the Father, or as the Being by whom he made the worlds, and had intercourse with the patriarchs, or as having any certain rank or employment whatever in the divine dispensations. As this doctrine had not any existence till late years, and the author of it is unknown, it has not got any specific name among writers.

In modern times, the term *Arian* is indiscriminately applied to those who consider Jesus simply subordinate to the Father. Some of them believe Christ to have been the creator of the world; but they all maintain that he existed previously to his incarnation, though in his pre-existent state they assign him different degrees of dignity. Hence the terms *High* and *Low Arian*.* [See Unitarians of Dr. *Price's* description. See also Pre-existents.]

ARMENIANS, a division of eastern christians, thus called from Armenia, a country they anciently inhabited. The principal points in their doctrine are as follow:—(1.) They assert with the Greeks, concerning the trinity, the procession of the holy Ghost from the Father only.—(2.)

* Mosheim, vol. i. pp. 335, 342, 343. Formey's Eccl. Hist. vol. i. p. 76. Priestley's History of Early Opinions, vol. iv. p. 168. Clarke's Scripture Doctrine of the Trinity, pp. 1, 43, 46. Emlyn's Extracts, pp. 9, 10, 11, 21. Parves's Humble Attempt, pp. 6, 7. Theological Repository, vol. iv. p. 276. Doddridge's Lectures, p. 401. Lowman's Tracts, p. 253. Evans's Sketch, p. 26.

They believe that Christ at his descent into hell freed the souls of the damned from thence, and reprieved them to the end of the world, when they shall be remanded to eternal flames.—(3.) They believe that the souls of the righteous shall not be admitted to the beatific vision till after the resurrection, notwithstanding which they pray to departed saints, adore their pictures, and burn lamps before them. They use confession to the priests, and administer the eucharist in both kinds to the laity. In the sacrament of baptism, they plunge the infant thrice in water, and apply the chrism with consecrated oil, in form of a cross, to several parts of the body, and then touch the child's lips with the eucharist. —They observe a number of fasts and festivals. The fasts observed annually in the Armenian church are not only more numerous, but kept with greater rigour and mortification than is usual in any other christian community.—In the rights and ceremonies of the Armenian church there is so great a resemblance to those of the Greeks, that a particular detail might be superfluous. Their liturgies also are either essentially the same, or at least ascribed to the same authors. —The Armenian was considered as a branch of the Greek church, professing the same faith, and acknowledging the same subjection to the see of Constantinople, till near the middle of the sixth century. At that time the doctrine of the Monophysites spread far and wide through the regions of Africa and Asia, comprehending the Armenians also among its votaries. When they receded from holding communion with the Greeks, they made no change in their ancient episcopal form of church government: they only claimed the privilege of choosing their own spiritual rulers. —The Armenian priests are permitted to marry once only; but their patriarchs and bishops must remain in a state of strict celibacy.*

ARMINIANS. They derive their name from James Arminius, who was born in Holland in the year 1560. He was the first pastor at Amsterdam, afterwards professor of divinity at Leyden; and is said to have attracted the esteem and applause of his very enemies by his acknowledged candour, penetration, and piety. They

* Broughton's Historical Library, vol. ii. pp. 329, 330. Dallaway's History of Constantinople, pp. 383—385.

received also the denomination of *Remonstrants*, from an humble petition, entitled their "Remonstrances," which they addressed in the year 1610 to the states of Holland.

The principal tenets of the Arminians are comprehended in five articles, to which are added a few of the arguments they make use of in defence of their sentiments.

1. That the Deity has not fixed the future state of mankind by an absolute unconditional decree; but determined from all eternity to bestow salvation on those who he foresaw would persevere unto the end in their faith in Jesus Christ, and to inflict everlasting punishments on those who should continue in their unbelief, and resist unto the end his divine succours. For, as the Deity is just, holy, and merciful; wise in all his counsels, and true in all his declarations to the sons of men, it is inconsistent with his attributes, by an antecedent decree, to fix our commission of so many sins in such a manner, that there is no possibility for us to avoid them. And he represents God dishonourably, who believes that by his revealed will he hath declared he would have all men to be saved, and yet by an antecedent secret will he would have the greatest part of them to perish. That he hath imposed a law upon them, which he requires them to obey on penalty of his eternal displeasure, though he knows they cannot do it without his irresistible grace; and yet is absolutely determined to withhold this grace from them, and then punish them eternally for what they could not do without his divine assistance.

2. That Jesus Christ, by his death and sufferings, made an atonement for the sins of all mankind in general, and of every individual in particular; that, however, none but those who believe in him can be partakers of their divine benefit. That is, the death of Christ put all men in a capacity of being justified and pardoned, on condition of their faith, repentance, and sincere obedience to the laws of the new covenant; for the scriptures declare in a variety of places that Christ died for the whole world. *God so loved the world, that he gave his only-begotten Son, that whosoever believeth on him might not perish, but have everlasting life—He is the propitiation not only for our sins, but for the sins of the whole world—Christ tasted death for every man.* (John iii. 16, 17. 1 John ii. 2. Heb. ii. 9.)

Here is no limitation of these comprehensive phrases. If Christ died for those who perish, and for those who do not perish, he died for all. That he died for those who do not perish, is confessed by all; and if he died for any who may or shall perish, there is the same reason to affirm that he died for all who perish. Now that he died for such, the scripture says expressly: *And through thy knowledge shall the weak brother perish for whom Christ died.* (1 Cor. viii. 11.)* Hence it is evident that Christ died for those who perish as well as for those who do not perish. Therefore he died for *all* men.

3. [That though mankind are so depraved, that of themselves, or of their own free-will, they can never savingly believe, or do any thing which is good, or which is connected with salvation; yet, that by the grace of God assisting them, they may, while unregenerate, grieve for the commission of sin, and seek for saving grace, and the spirit of renovation; and that such seeking is most useful and necessary in order to obtain it.*—And with respect to their becoming depraved creatures, though Adam by his transgression became guilty of eternal death, and manifold misery; and being the stock and root of all mankind, he involved them in the same death and misery with himself; so that all men are by this one only sin of Adam deprived of their primæval happiness, and destitute of that true righteousness which is necessary for the attaining of eternal life, and consequently are now born liable to eternal death; yet that the blessed God, in and by his beloved Son, as in and by another Adam, hath provided and prepared a free remedy for all against that evil which was derived unto us from our first parent.†

For if men have no power to do good of themselves, and if God have determined not to give them power, they cannot be blame-worthy for not doing it.]

4. That there is no such thing as *irresistible* grace in the conversion of sinners. For if conversion be wrought only by the unfrustrable operation of God, and man be purely passive in it, vain are all the commands and exhortations

* The above is the substance of what was delivered in by the Remonstrant ministers on this head, and read by Episcopius at the Synod of Dort.

† Confession, or Declaration, of the Remonstrants, pp. 119, 120.

to wicked men, *to turn from their evil ways; to cease to do evil, and learn to do well; to put off the old man, and put on the new;* (Isai. i. 16. Deut. x. 16. Eph. iv. 22.) and divers other passages to the same purpose. Were an irresistible power necessary to the conversion of sinners, no man could be converted sooner than he is; because, before this irresistible action came upon him, he could not be converted; and when it came upon him, he could not resist its operations: and therefore no man could reasonably be blamed for having lived so long in an unconverted state: and it could not be praise-worthy in any person who was converted, since no man can resist an unfrustrable operation.

5. That those who are united to Christ by faith may fall from their faith, and forfeit finally their state of grace. For the doctrine of a possibility of the final departure of true believers from the faith, is expressed in Heb. vi. 4, 5, 6: *It is impossible for them who were once enlightened, &c. if they shall fall away, to renew them again to repentance; seeing they crucify to themselves the Son of God afresh, and put him to open shame.* See also 2 Pet. ii. 18—22, and divers other passages of scripture to the same purpose.—All commands to persevere and stand fast in the faith, shew that there is a possibility that believers may not stand fast and persevere unto the end. All cautions to christians not to fall from grace, are evidences and suppositions that they may fall; for what we have just reason to caution any person against, must be something which may come to pass, and be hurtful to him. Now such caution Christ gives his disciples in Luke xxi. 34—36. To them who had like precious faith with the apostles, Peter saith, *Beware, lest, being led away by the error of the wicked, you fall from your own stedfastness.* (2 Pet. iii. 17.) Therefore he did not look upon this as a thing impossible: and the doctrine of perseverance renders those exhortations and motives insignificant, which are so often to be found in scripture.

In these five points, which are considered as fundamental articles in the Arminian system, the doctrine of the will's having a self-determining power is included. Perhaps some may wish to see a sketch of the arguments adduced to support this opinion.

Dr. Clarke defines liberty

to be a power of self-motion, or self-determination.* This definition is embraced by all this denomination, and implies that in our volitions we are not acted upon. Activity, and being acted upon, are incompatible with one another. In whatever instances, therefore, it is truly said of us that we act, in those instances we cannot be acted upon. A being, in receiving a change of its state from the exertion of an adequate force, is not an agent. Man, therefore, could not be an agent, were all his volitions derived from any force, or the effects of any mechanical causes. In this case, it would be no more true that he ever acts, than it is true of a ball that it acts when struck by another ball.—To prove that a self-determining power belongs to the will, it is urged that we ourselves are conscious of possessing such liberty. We blame and condemn ourselves for our actions; have an inward sense of guilt, shame, and remorse of conscience; which feelings are inconsistent with the scheme of necessity. —We universally agree that some actions deserve praise, and others blame; for which there would be no foundation, if we were invincibly determined in every volition: Approbation and blame are consequent upon free actions only. —It is an article in the christian faith, that God will render rewards and punishments to men for their actions in this life. We cannot maintain his justice in this particular, if men's actions be necessary either in their own nature, or by divine decrees and influx. —Activity and self-determining powers are the foundation of all morality, all dignity of nature and character, and the greatest possible happiness. It was therefore necessary that such powers should be communicated to us; and that scope, within certain limits, should be allowed for the exercise of them.†

ARNOLDISTS, a denomination in the twelfth century, which derive their name from Arnold, of Bresia. Having observed the calamities that sprung from the opulence of

* The liberty thus defined is supposed to be consistent with acting with a regard to motives Supposing a power of self-determination to exist, it is by no means necessary it should be exerted without regard to any end or rule.

† Mosheim, vol. v. p. 3, 7, 8. Whitby on the Five Points, p. 106, 107, 120, 125, 134, 251, 252, 254, 395, 398. Taylor on Original Sin, p. 13—125. Stockhouse's Body of Divinity, p. 155, 156. Lock on Free Will—Letters between Clarke and Lebnitz. Correspondence between Priestley and Price. Collier's Historical Dictionary, vol. i. See Arminians.

the pontiffs and bishops, he maintained publicly, that the treasures and revenues of popes, bishops, and monasteries, ought to be solemnly transferred to the rulers of each state; and that nothing was to be left to the ministers of the gospel but a spiritual authority, and a subsistence drawn from tithes, and from the voluntary oblations of the people.*

ARTEMONITES, a denomination in the second century; so called from Artemon, who taught that at the birth of the man Christ, a certain divine energy, or portion of the divine nature, united itself to him.†

ARTOTYRITES, a denomination in the second century, who celebrated the eucharist with bread and cheese; saying that the first oblations of men were of the fruits of the earth and of sheep. The word is derived from the greek of ἄρτος, *bread*, and τυρὸς, *cheese*.—The Artotyrites admitted women to the priesthood and episcopacy.‡

ASCLEPIDOTÆANS, a denomination in the third century; so called from Asclepidotus, who taught that Jesus Christ was a mere man.§

ASCODROGITES, a denomination which arose in the year one hundred and eighty-one. They brought into their churches bags, or skins, filled with new wine, to represent the new bottles filled with new wine mentioned by Christ. They danced round these bags, or skins, and intoxicated themselves with the wine. They are likewise called Ascitæ; and both words are derived from the greek of ἀσκὸς, a *bottle*, or *bag*.‖

ASCODRUTES, a branch of Gnostics in the second century, who placed all religion in knowledge; and asserted that divine mysteries, being the images of invisible things, ought not to be performed by visible things, nor incorporeal things by corporeal and sensible. Therefore they rejected baptism and the eucharist.¶

ASSURITANS, a branch of the Donatists, who held that the Son was inferior to the Father, and the holy Ghost to the Son. They re-baptized those who embraced their sect, and asserted that good men only were within the pale of the church.** See Donatists.

ATHANASIANS, those who profess similar sentiments to those taught by Athanasius, bishop of Alexandria, who flourished in the fourth century. He was bishop forty-six years; and his long admini-

* Mosheim, vol. ii. p. 450. † Ibid, vol. i. p. 191. ‡ Broughton, vol. i. p. 85. § Ibid, p. 88. ‖ Ib. ¶ Ib. p. 89. ** Dict. Arts Scien. vol. i. p. 207.

stration was spent in a perpetual combat against the powers of Arianism. He is said to have consecrated every moment, and every faculty of his being, to the defence of the doctrine of the Trinity.—The scheme of Athanasius made the supreme Deity to consist of three persons, the same in substance, equal in power and glory. The first of these three persons, and fountain of divinity to the other two, it makes to be the Father; the second person is called the Son, and is said to be descended from the Father by an eternal generation of an ineffable and incomprehensible nature in the essence of the Godhead; the third person is the holy Ghost, derived from the Father and the Son, but not by generation, as the Son is derived from the Father, but by an eternal and incomprehensible procession. Each of these persons are very and eternal God, as much as the Father himself; and yet, though distinguished in this manner, they do not make three Gods, but one God.*

This system also includes in it the belief of two natures in Jesus Christ; viz. the divine and human, forming one person.—To prove the divinity of Christ, and his co-equality with the Father, this denomination argue thus:

In John i. 1, it is said expressly, *In the beginning was the Word, and the Word was with God, and the Word was God;* which implies that the Word existed from all eternity, not as a distinct, separate power; but *the Word was with God, and the Word was God:* not another God, but only another person of the same nature, substance, and Godhead.—It is evident that John intended the word *God* in this strict sense, from the time of which he is speaking. *In the beginning the Word was God,* i.e. before the creation. It is not said that he was appointed God over the things which should be afterwards created. He was God before any dominion over the creatures commenced.—It is said that all things were absolutely made by him: therefore he who created all things cannot be a created being. Since nothing was made but by and through him, it follows that the Son, as creator, must be eternal, and strictly divine.—Christ's divinity and co-equality with the Father, are plainly taught

* It is thus expressed in the Athanasian Creed: The catholic faith is this, that we worship one God in trinity, and trinity in unity. For there is one person of the Father, another of the Son, and another of the holy Ghost. But the godhead of the Father, of the Son, and of the holy Ghost, is all one; the glory equal, the majesty co-eternal.

in Phil. ii. 5, 6, 7, &c. *Let this mind be in you which was also in Christ Jesus, who, being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, &c.*— Our divine Saviour says of himself, *I and my Father are one—He that has seen me has seen the Father—All that the Father hath are mine.* (John v. 19. ch. x. 30. ch. xvi. 15.) Those high and strong expressions teach that he is the supreme God.—The prophets describe the true God as the only Saviour of sinners. For thus it is written: *I, even I, am Jehovah; and besides me there is no Saviour.* Jesus Christ not only professes to save sinners, but he calls himself the Saviour by way of eminence. Hence it is evident, that he assumes a character in the most emphatical way which the God of Israel had challenged and appropriated to himself.—The divine titles which are ascribed to the Son in scripture are, *The true God—The mighty God—The Alpha and Omega, the first and the last—God over all, blessed for evermore.* (1 John v. 20. Isai. ix. 6. Rev. i. 8. Rom. ix. 5.) And Thomas calls Christ, after his resurrection, his *Lord and God.*—The titles given to Christ in the new testament, are the same with those which are given to God in the jewish scriptures. The name *Jehovah,** which is appropriated to God, (Psal. lxxxiii. 18. Isai. xiv. 5.) is given to Christ. (Compare Isai. xiv. 23—25, with Rom. xiv. 12. Isai. xi. 3, with Luke i. 76.) Jesus is the person spoken of by John, whose glory Isaiah is declared to have seen, when he affirms he saw the Lord of Hosts: therefore Jesus is the Lord of Hosts.—The attributes which are sometimes appropriated to God are applied to Christ. Omniscience is ascribed to Christ: *Now we are sure that thou knowest all things.* (John xvi. 10.) To be the searcher of the heart is the peculiar and distinguishing characteristic of the one true God, as appears from Jer. xvii. 10. Yet our blessed Lord claims this perfection: *I am he* (saith he) *that searcheth the reins and the heart.* (Rev. ii. 23.) Omnipresence, another divine attribute, is ascribed to Christ. *Where two or three are gathered together in my name, there am I in the midst of them.* (Matt.

* It has been observed by critics on the word *Jehovah*, that the first syllable, *jah*, means the divine essence, and that by *hovah* may be understood calamity, grief, destruction. Hence some have supposed the design of that venerable name was, to convey unto us the ideas of a divine essence in a human frame, and a suffering and crucified Messiah.

xviii. 20.) Immutability is ascribed to Christ: *Thou art the same, and thy years shall not fail.* (Heb. i. 10, 11, 12.) This is the very description which the Psalmist gives of the immutability of the only true God. See also Heb. xiii. 8. Eternity is ascribed to Christ. (Rev. i. 8.) The Son's being Jehovah is another proof of his eternity, that name expressing necessary existence. Christ is also said to have almighty power. (Heb. i. 3. Phil. iii. 21.) The truth and faithfulness of God are ascribed to Christ. *I am* (says he) *the truth, &c.*—Divine works are also ascribed to Christ; viz. creation, preservation, and forgiveness of sins. There are numerous texts of scripture which assert that Christ is the creator of all things: *Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the work of thy hands.* (Heb. i. 10. also Rev. iii. 14. 1 Cor. viii. 6.) The work of creation is every where in scripture represented as the mark and characteristic of the true God. (2 Kings xix. 15. Job xxii. 7. Psal. xix. 1.) Hence it is evident that Christ, the creator, is the true God. Preservation is ascribed to Christ: *Upholding all things by the word of his power.* (Heb. i. 3.) Christ himself says, *The Son of Man hath power on earth to forgive sins.* (Matt. ix. 6.)—Christ's being appointed the supreme Judge of the world, is an evidence that he is the true God. The God of Israel is emphatically styled the Judge of all.*—Religious worship, though appropriated to God, was by divine approbation and command given to Christ. In Heb. i. 6, the apostle, speaking of Christ, says, *Let the angels of God worship him.* (See also Luke xxiv. 25. John v. 23. Rev. i. 5, 6. v. 13.) The scripture every where asserts that God alone is to be worshipped. The same scripture asserts that our blessed Saviour is to be worshipped. Thus Stephen adores him with direct worship: *Lord Jesus, receive my spirit!* The obvious consequence of which is, that our blessed Saviour is God.

This denomination allege, that divine titles, attributes, works, and worship, are also ascribed to the holy Ghost.—Many plead that the holy Spirit is called Jehovah in the old testament, by comparing Acts xxviii. 23, with Isai. vi. 9. And he also appears to be called God, in Acts v. 4.—Eternity is clearly the property of the holy Ghost, who is styled by the author of the epistle to the Hebrews, *the Eternal*

* Mr. Alexander's late Essay on the real Deity of Jesus Christ.

Spirit. (Heb. ix. 14.)—Omnipresence is a necessary proof of divinity, and this attribute belongs to the holy Spirit; for thus saith the inspired poet, *Whither shall I go from thy Spirit?* (Psal. cxxxix. 7.)—Omniscience is ascribed to the Spirit: *For the Spirit searcheth all things, even the deep things of God.* (1 Cor. ii. 10.)—Paul declares that his ability to work all manner of astonishing miracles, for the confirmation of his ministry, was imparted to him by the Spirit. (Rom. xv. 19.) The same act of divine grace; viz. our spiritual birth, is ascribed, without the change of a single letter, to God and the Spirit. (John ii. 1. 1 John v. iv.)—The chief texts produced to prove that divine worship is given to the Spirit, are, Matt. xxiii. 19. Isai. vi. 3, 9. Acts xxviii. 25, &c. Rom. ix. 1. Rev. i. 4. 2 Cor. xiii. 14.

There are various texts of scripture, in which Father, Son, and Spirit, are mentioned together, and represented under distinct personal characters.—At the baptism of Christ, the Father speaks with an audible voice; the Son, in human nature, is baptized by John; and the holy Ghost appears in the shape of a dove. (Matt. iii. 16, 17.) The trinity of persons in the Godhead appears from our baptism, because it is dispensed *in the name of the Father, and of the Son, and of the holy Ghost.* The trinity of persons also appears from the apostolic benediction: *The grace of the Lord Jesus, the love of God, and the communion of the holy Ghost, be with you all. Amen.* (1 Cor. xiii. 14.) And also from the testimony of the Three in heaven, contained in 1 John v. 7. The Trinity in Unity is one supreme Being, distinguished from all others by the name of *Jehovah. The Lord our God is one Jehovah.* (Deut. vi. 4.) Yet Christ is Jehovah. (Jer. xxiii. 6.) So is the Spirit. (Ezek. viii. 1, 3.) Therefore Father, Son, and holy Ghost, are one Jehovah: they are three persons, but have one name, and one nature.*

AUDÆANS, a denomination in the fourth century; so called from Audæus, who was said to have attributed to the Deity a human form.†

AZYMITES, so called from

* Waterland's Sermons, p. 34, 69, 97, 164. Vindication of Christ's Divinity, p. 263, 269. Seed's Sermons, vol. ii. p. 420. Doddridge's Lectures, p 392. Willard's Body of Divinity, p. 100. Hervey's Letters, p. 103, 104. Jones's Doctrine of the Trinity, p. 2, 34, 62, 69. Abbadie on the Divinity of Christ, p. 58, 65, 242. Mather on the word Jehovah. The Creed of Athanasius.

† Mosheim, vol. i. p. 350.

the greek ἄζυμος, a name given by the Greeks in the eleventh century, to the christians of the Latin church, because they use unleavened bread in the eucharist.*

BAPTISTS, or ANTIPÆDOBAPTISTS. [This denomination of christians is distinguished from others by their opinions respecting the mode and subject of baptism.

Instead of administering the ordinance by sprinkling or pouring water, they maintain that it ought to be administered only by immersion. Such, they insist, is the meaning of the word βαπτίζω; so that a command to baptize, is a command to immerse. Thus, they say, it was understood by those who first administered it. John the Baptist, and the apostles of Christ, administered it in Jordan, and other rivers and places where there was much water. Both the administrators and the subjects are described as going down into, and coming up again out of the water. And the baptized are said to be buried in baptism, and to be raised again; which language could not, they suppose, be properly adopted on supposition of the ordinance being administered in any other manner than by immersion. Thus, they affirm, it was administered in the primitive church: thus it is now administered in the Russian and Greek church: and thus it is at this day directed to be administered in the church of England, to all who are thought capable of submitting to it in this manner.

With regard to the *subjects* of baptism, the Baptists say that it ought not to be administered to children or infants at all, nor to grown-up persons in general; but to adults who profess repentance for sin, and faith in Christ, and to them only. Our Saviour's commission to his apostles, by which christian baptism was instituted, is to *go and teach all nations, baptizing them:* that is, say they, not to baptize all they meet with, but first to instruct them; and whoever receives the instruction, him to baptize *in the name of the Father, and of the Son, and of the holy Ghost.* This construction of the commission, they contend, is confirmed by the different words in which another evangelist expresses it: *Go ye into all the world, and preach the gospel to every creature: he that believeth, and is baptized, shall be saved.* To such persons, and to such only, they say, baptism was administered

* Historical Dictionary, vol. i. See Azymitæ.

by the apostles, and the immediate disciples of Christ: for they are described as repenting of their sins, as believing in Christ, and as having gladly received the word; and without these qualifications, Peter acquaints those who were converted by his sermon, that he could not have admitted them to baptism. Philip holds the same language in his discourse with the Eunuch; and Paul treats Lydia, the jailor, and others, in the same manner. Without these qualifications, christians in general think it wrong to admit persons to the Lord's supper; and for the same reasons, without these qualifications, at least a profession of them, the Baptists think it wrong to admit any to baptism.

They farther insist that all positive institutions depend entirely upon the will and declaration of the institutor; and that therefore reasoning by analogy from previous abrogated rites is to be rejected, and the express commands of Christ respecting the mode and subjects of baptism, ought to be our only rule.

The Baptists in England form one of the three denominations of protestant dissenters. They separate from the establishment for the same reasons as their brethren of the other denominations do, with whom they are united, and from additional motives derived from their particular tenets respecting baptism. The constitution of their churches, and their modes of worship, are congregational, or independent; in the exercises of which they are protected, in common with other dissenters, by the act of toleration. Before this act they were liable to pains and penalties, as nonconformists, and often for their peculiar sentiments as Baptists. A proclamation was issued out against them, and some of them were burnt in Smithfield in fifteen hundred and thirty-eight. They bore a considerable share in the persecutions of the seventeenth and preceding centuries, and as it should seem in those of some centuries before: for there were several among the Lollards and Wickliffites who disapproved of infant-baptism. There were many of this persuasion among the protestants and reformers abroad. In Holland, Germany, and the North, they went by the names of *Anabaptists*, and *Mennonites*; and in Piedmont and the South, they were found among the *Albigenses* and *Waldenses*.*

To those who make their history as a denomination to have originated in the turbu-

* Rees's Cyclopædia, article Baptists.

lent excesses of *Munster*, they answer, If it were so, it is no disgrace to the principle, unless it could be proved to favour such excesses; nor to those who hold it, unless they be guilty of the same things: but they deny that it is so; for that the disturbances in question did not originate with the people called *Anabaptists*; that those who bore this name practised sprinkling; and that antipædobaptism was known many centuries before they existed.

The Baptists subsist under two denominations; viz. the *Particular*, or Calvinistical; and the *General*, or Arminian. The former is by far the most numerous. Some of both denominations allow of mixed communion with pædobaptists; others disallow it: and some few of them observe the seventh day of the week as the sabbath, apprehending the law that enjoined it not to have been repealed by Christ or his apostles.

A considerable number of the General Baptists have gone into Socinianism or Arianism, on account of which several of their ministers and churches who disapprove of these principles, have within the last forty years formed themselves into a distinct connection, called *The New Association*. The churches in this union keep up a friendly acquaintance, in some outward things, with those from whom they have separated; but in things more essential disclaim any connection with them; particularly as to changing ministers, and the admission of members.*

The Baptists in *America*, and in the *East* and *West-Indies*, are chiefly Calvinists, and hold occasional fellowship with the particular baptist churches in England. Those in *Scotland* having imbibed a considerable part of the principles of Messrs. *Glass & Sandeman*, have no communion with the others. When the English Baptists engaged in a mission to the east, however, they very liberally contributed towards it, especially to the translating of the scriptures in the Bengalee language.† For an account of them see Rippon's Baptist Register, vol. ii. p. 361.]

BARDESANISTES, a denomination in the second century, the followers of Bardesanes, a native of Edessa, and a man of a very acute and penetrating genius. The sum of his doctrine was as follows:

1. That there is a supreme

[* Rippon's Baptist Register, vol. i. p. 172—175. † Gale's Reflections on Wall's History. Stennet's Answer to Addington. Booth's Pædobaptism Examined, second edition. M'Lean on the Commission.]

God, pure and benevolent, absolutely free from all evil and imperfection; and there is also a prince of darkness, the fountain of all evil, disorder, and misery.

2. That the supreme God created the world without any mixture of evil in its composition: he gave existence also to its inhabitants, who came out of his forming hand pure and incorrupt, endued with subtle etherial bodies, and spirits of a celestial nature.

3. That when the prince of darkness had enticed men to sin, then the supreme God permitted them to fall into sluggish and gross bodies, formed of corrupt matter by the evil principle. He permitted also the depravation and disorder which this malignant being introduced both into the natural and moral world, designing by this permission to punish the degeneracy and rebellion of an apostate race; and hence proceeds the perpetual conflict between reason and passion in the mind of man.

4. That on this account Jesus descended from the upper regions, clothed not with a real, but with a celestial and aërial body, and taught mankind to subdue that body of corruption which they carry about with them in this mortal life; and by abstinence, fasting, and contemplation, to disengage themselves from the servitude and dominion of that malignant matter which chained down the soul to low and ignoble pursuits.

5. That those who submit themselves to the discipline of this divine teacher, shall, after the dissolution of this terrestrial body, mount up to the mansions of felicity, clothed with etherial vehicles, or celestial bodies.

This denomination was a branch of the Gnostics.* See Gnostics.

BARLAAMITES, a denomination in the sixteenth century, followers of Barlaam. He was by birth a Neapolitan, and monk of the order of St. Basil. He maintained that the light which surrounded Christ on Mount Tabor, was neither the divine essence, nor flowed from it.†

BASILIDIANS, a denomination in the second century, from Basilides, chief of the Egyptian Gnostics. He acknowledged the existence of one supreme God, perfect in goodness and wisdom, who

* Mosheim's Ecclesiastical History, vol. i. p. 179, 180.

† Barlaam was opposed by Palamas, archbishop of Thessalonica, who asserted that the light seen upon Tabor was an uncreated light, and co-eternal with God.

produced from his own substance seven beings, or *aions*,* of a most excellent nature. Two of these *aions*, called Dynamis and Sophia, (i. e. *power* and *wisdom*) engendered the angels of the highest order. These angels formed a heaven for their habitation, and brought forth other angelic beings of a nature somewhat inferior to their own. Many other generations of angels followed these. New heavens were also created, until the number of angelic orders, and of their respective heavens, amounted to three hundred and sixty-five, and thus equalled the days of the year. All these are under the empire of an omnipotent Lord, whom Basilides called *Abraxas*.

The inhabitants of the lowest heavens, which touched upon the borders of the eternal, malignant, and self-animated matter, conceived the design of forming a world from that confused mass, and of creating an order of beings to people it.† This design was carried into execution, and was approved by the supreme God, who, to the animal life with which only the inhabitants of this new world were at first endowed, added a reasonable soul, giving at the same time to the angels the empire over them.

These angelic beings, advanced to the government of the world which they had created, fell by degrees from their original purity, and soon manifested the fatal marks of their depravity and corruption. They not only endeavoured to efface in the minds of men their knowledge of the supreme Being, that they might be worshipped in his stead; but also began to war against each other, with an ambitious view to enlarge every

* The word *aion*, from expressing only the duration of beings, was by a metonymy employed to signify the beings themselves. Thus the supreme Being was called *aion*; and the angels were distinguished by the title of *aions*. All this will lead us to the true meaning of that word among the Gnostics. They had formed to themselves the notion of an invisible world, composed of entities, or virtues, proceeding from the supreme Being, and succeeding each other at certain intervals of time, so as to form an eternal chain, of which our world was the terminating link. To the beings which formed this eternal chain, the Gnostics assigned a certain term of duration, and a certain sphere of action. Their terms of duration were at first called *aions*; and they themselves were afterwards metonymically distinguished by that title.

† Basilides supposed this lower world to have been made by angels. Many embraced this opinion, because they thought it below the supreme Being to meddle with matter, in order to give it form and beauty. They judged it unworthy of him to make perishing and mortal beings. Above all, they could not endure the supposition that God is the author of the many evils which are in the world.

one the bounds of his respective dominion. The most arrogant and turbulant of all these angelic spirits, was that which presided over the jewish nation. Hence the supreme God, beholding with compassion the miserable state of rational beings, who groaned under the contest of these jarring powers, sent from heaven his son *Nus*, or Christ, the chief of the *æons*, that, joined in a substantial union with the man Jesus, he might restore the knowledge of the supreme God, destroy the empire of those angelic natures which presided over the world, and particularly that of the arrogant leader of the jewish people. The God of the jews, alarmed at this, sent forth his ministers to seize the man Jesus and put him to death. They executed his commands: but their cruelty could not extend to Christ, against whom their efforts were vain. Those souls who obey the precepts of the Son of God, shall, after the dissolution of their mortal frame, ascend to the Father, while their bodies return to the corrupt mass of matter whence they were formed. Disobedient spirits, on the contrary, shall pass successively into other bodies.* See Gnostics.

BAXTERIANS, so called from the learned and pious Mr. Richard Baxter, who was born in the year sixteen hundred and fifteen. His design was to reconcile Calvin and Arminius. For this purpose he formed a middle scheme between their systems. He taught that God had elected some, whom he is determined to save, without any foresight of their good works; and that others to whom the gospel is preached have common grace, which if they improve, they shall obtain saving grace, according to the doctrine of Arminius. This denomination own, with Calvin, that the merits of Christ's death are to be applied to believers only; but they also assert that all men are in a state capable of salvation.

Mr. Baxter maintains that there may be a certainty of perseverance here; and yet he cannot tell whether a man may not have so weak a degree of saving grace as to lose it again.

In order to prove that the death of Christ has put all in a state capable of salvation, the following arguments are alleged by this learned author.

1. It was the nature of all mankind which Christ assumed at his incarnation, and the sins of all mankind were the occasion of his suffering.

2. It was to Adam, as the common father of lapsed man-

* Mosheim, vol. i. p. 181, 182, 183. Lardner's Works.

kind, that God made the promise. (Gen. iii. 15.) The conditional new covenant does equally give Christ, pardon, and life, to all mankind, on condition of acceptance. The conditional grant is universal: *Whosoever believeth shall be saved.*

3. It is not to the elect only, but to all mankind, that Christ has commanded his ministers to proclaim his gospel, and offer the benefits of his procuring.

There are, Mr. Baxter allows, certain fruits of Christ's death which are proper to the elect only:—(1.) Grace eventually worketh in them true faith, repentance, conversion, and union with Christ, as his living members.—(2.) The actual forgiveness of sin, as to the spiritual and eternal punishment. Rom. iv. 1—34. —(3.) Our reconciliation with God, and adoption and right to the heavenly inheritance. Psal. iv. 6—16.—(4.) The Spirit of Christ to dwell in us, and sanctify us, by a habit of divine love. Rom. viii. 9—13. Gal. v. 6.—(5.) Employment in holy, acceptable service, and access in prayer, with a promise of being heard through Christ. Heb. ii. 5, 6. John xiv. 13.—(6.) Well grounded hopes of salvation, peace of conscience, and spiritual communion with the church mystical in heaven and earth. Rom. v. 12. Heb. xii. 22. —(7.) A special interest in Christ, and intercession with the Father. Rom. viii. 32, 33. —(8.) Resurrection unto life, and justification in judgment; glorification of the soul at death, and of the body at the resurrection. Phil. iii. 20, 21. 2 Cor. v. 1, 2, 3. Rom. viii. 17—32.

Christ has made a conditional deed of gift of those benefits to all mankind; but the elect only accept and possess them. Hence he infers that, though Christ never absolutely intended, or decreed, that his death should eventually put all men in possession of those benefits; yet he did intend and decree that all men should have a conditional gift of them by his death.*

For an account of Mr. Baxter's sentiments respecting the trinity, see Trinitarians; see also Neonomians.

BEHMENISTS, a name given to those mystics who adopt the explications of the mysteries of nature and grace as given by Jacob Behmen.—This writer was born in the year fifteen hundred and seventy-five, at Old Seidenburg near Gorlitz, in Upper Lusatia. He

* Baxter's Catholic Theology, p. 51, 52, 53. Watts's Posthumous Works. Baxter's End of Doctrinal Controversies, p. 154, 155.

was a shoemaker by trade: he is described as having been thoughtful and religious from his youth up, taking peculiar pleasure in frequenting the public worship. At length seriously considering within himself that speech of our Saviour, *My Father which is in heaven will give the holy Spirit to him that ask him*, he was thereby thoroughly awakened in himself, and set forward to desire that promised Comforter; and, continuing in that earnestness, he was at last, to use his own expression, "surrounded with a divine light for seven days, and stood in the highest contemplation and kingdom of joys!" After this, about the year sixteen hundred, he was again surrounded by the divine light, and replenished with the heavenly knowledge; insomuch as, going abroad into the fields, and viewing the herbs and grass, by his inward light he saw into their essences, use, and properties, which were discovered to him by their lineaments, figures, and signatures. In the year sixteen hundred and ten, he had a third special illumination, wherein still farther mysteries were revealed to him. It was not till the year sixteen hundred and twelve, that Behmen committed these revelations to writing. His first treatise is entitled, *Aurora*.* The next production of his pen, is called *The Three Principles*. In this work he more fully illustrates the subjects treated of in the former, and supplies what is wanting in that work. The contents of these two treatises may be divided as follow:—(1.) How all things came from a working-will of the holy triune incomprehensible God, manifesting himself as Father, Son, and holy Spirit, through an outward perceptible working triune power of fire, light, and spirit, in the kingdom of heaven.—(2.) How and what angels and men were in their creation; that they are in and from God, his real offspring; that their life begun in and from this divine fire, which is the Father of Light, generating a birth of light in their souls; from both which proceeds the holy Spirit, or breath of divine love in the triune creature, as it does in the triune Creator.—(3.) How some angels, and all men, are fallen from God, and their first state of a divine triune life in him; what they are in their fallen state, and the difference between the fall of

* This book was seized on and withheld from him by the senate of Gorlitz, (who persecuted him at the instigation of the primate of that place) before it was finished; and he never afterwards proceeded with it further than by adding some explanatory notes.

angels and that of man.—(4.) How the earth, stars, and elements, were created in consequence of the fall of angels.—(5.) Whence there is good and evil in all this temporal world, in all its creatures, animate and inanimate; and what is meant by the curse that dwells every where in it.—(6.) Of the kingdom of Christ, how it is set in opposition to, and fights and strives against the kingdom of hell.—(7.) How man, through faith in Christ, is able to overcome the kingdom of hell, and triumph over it in the divine power, and thereby obtain eternal salvation; also how, through working in the hellish quality, or principle, he casts himself into perdition.—(8.) How and why sin and misery, wrath and death, shall only reign for a time, till the love, the wisdom, and the power of God, shall in a supernatural way (the mystery of God made Man) triumph over sin, misery, and death; and make fallen man rise to the glory of angels, and this material system shake off its curse, and enter into an everlasting union with that heaven from whence it fell.

The year after he wrote his *Three Principles*, Behmen produced his *Three-fold Life of Man, according to the three principles.** In this work he treats more largely of the state of man in this world:—(1.) That he has that immortal spark of life which is common to angels and devils.—(2.) That divine life of the light and Spirit of God, which makes the essential difference between an angel and a devil; the last having extinguished this divine life in himself: but that man can only attain unto this heavenly life of the second principle through the new birth in Christ Jesus.—(3.) The life of the third principle, or of this external and visible world.—Thus the life of the first and third principles is common to all men; but the life of the second principle only to a true christian, or child of God.

Behmen wrote several other treatises, besides the three already enumerated; but these three being, as it were, the basis of all his other writings, it was thought proper to notice them particularly. His conceptions are often clothed under allegorical symbols; and in his latter works he has frequently adopted chemical and latin phrases to express his ideas, which phrases he borrowed from conversation with

* By the Three Principles is to be understood—the dark world, or hell, in which the devils live—the light world, or heaven, in which the angels live—the external and visible world, which has proceeded from the internal and spiritual worlds, in which man, as to his bodily life, lives.

learned men, the education he had received being too illiterate to furnish him with them. But as to the matter contained in his writings, he disclaimed having borrowed it either from men or books. He died in the year sixteen hundred and twenty-four. His last words were, "Now I go hence into paradise!"*

Behmen's principles were adopted by the late ingenious and pious William Law, who has clothed them in a more modern dress, and in a less obscure style; for whose sentiments see article Mystics.

BEREANS, a sect of protestant dissenters from the church of Scotland, who take their title from, and profess to follow the example of the ancient Bereans, in building their system of faith and practice upon the scriptures alone, without regard to any human authority whatever.

Mr. Barclay, a Scotch clergyman, was the founder of this denomination. They first assembled as a separate society of christians in the city of Edinburgh, in autumn, seventeen hundred and seventy-three, and soon after in the parish of Fettercairn.

The Bereans agree with the great majority of christians, both protestants and catholics, respecting the doctrine of the trinity, which they hold as a fundamental article of the christian faith. They also agree in great measure with the professed principles of the established churches of England and Scotland, respecting predestination and election, though they allege that these doctrines are not consistently taught in either church; but they differ from many other sects of christians in various particulars.

1. Respecting our knowledge of the Deity. Upon this subject they say, that the majority of professed christians stumble at the very threshold of revelation; and by admitting the doctrine of natural religion, natural conscience, natural notices, &c. not founded upon revelation, or derived from it by tradition, they give up the cause of christianity to the infidels, who may justly argue, as Mr. Paine in fact does in his *Age of Reason*, that "there is no occasion for any revelation, or word of God, if man can discover his nature and perfections from his works alone." But this, the Bereans argue, is beyond the natural powers of human reason; and therefore our knowledge of God is from revelation alone; and

* Behmen's Works, vol. i. p. 6—20. vol. ii. p. 1. Okely's Memoirs of Behmen, p. 1—8.

that without revelation man could never have entertained an idea of his existence.

2. With regard to faith in Christ, and assurance of salvation through his merits, they differ from other denominations. These they reckon *inseparable*, or rather the same; because, they argue, God has expressly declared, *He that believeth shall be saved;* and therefore it is not only absurd, but impious, and in a manner calling God a liar, for a man to say, "I believe the gospel; but have doubts, nevertheless, of my own salvation." With regard to the various distinctions and definitions that have been given of different kinds of faith, they argue, that "there is nothing incomprehensible or obscure in the meaning of the word, as used in scripture; but that as faith, when applied to human testimony, signifies neither more nor less than the mere simple belief of that testimony as true upon the authority of the testifier; so, when applied to the testimony of God, it signifies precisely the belief of his testimony, and resting upon his veracity alone, without any kind of collateral support from the concurrence of any other evidence or testimony whatever." And they insist, that as this faith is the gift of God alone, so the person to whom it is given is as conscious of possessing it as the being to whom God gives life is of being alive; and therefore he entertains no doubt either of his faith or his consequent salvation through the merits of Christ, who died and rose again for that purpose. In a word, they argue that the gospel would not be what it is held forth to be, *(glad tidings of great joy)* if it did not bring full personal assurance of eternal salvation to the believer; which assurance, they insist, "is the present infallible privilege and portion of every individual believer of the gospel."—These definitions of faith, and its inseparable concomitant assurance, they prove by a variety of texts of scripture.

3. Consistently with the above definition of faith, they say that the sin against the holy Ghost is nothing else but unbelief; and that the expression, *It shall not be forgiven, neither in this world nor that which is to come*, means only that a person dying in infidelity would not be forgiven, neither under the former dispensation by Moses (the then present dispensation, kingdom, or government of God) nor under the gospel dispensation, which, in respect of the Mosaic, was a kind of future world, or kingdom to come.

4. The Bereans interpret a great part of the old-testament prophecies, and in particular the whole of the Psalms, excepting such as are merely historical or laudatory, to be typical or prophetical of Jesus Christ; his sufferings, atonement, mediation, and kingdom: and they esteem it a gross perversion of these psalms and prophecies, to apply them to the experiences of private christians. In proof of this, they not only urge the words of the apostle, that *no prophecy is of private interpretation*, but they insist that the whole of the quotations from the ancient prophecies in the new testament, and particularly those from the psalms, are expressly applied to Christ. In this opinion many classes of protestants agree with them.

5. Of the absolute, all-superintending sovereignty of the Almighty, the Bereans entertain the highest ideas, as well as of the uninterrupted exertion thereof over all works in heaven, earth, or hell, however unsearchable by his creatures. "A God without election, (they argue) or choice in all his works, is a God without existence; a mere idol, a non-entity: and to deny God's election, purpose, and express will in all his works, is to make him inferior to ourselves."*

With respect to the practice of the Bereans as a christian society, they consider infant-baptism as a divine ordinance instituted in the room of circumcision; and they think it absurd to suppose that infants, who all agree are admissible to the kingdom of God in heaven, should nevertheless be incapable of being admitted into his visible church on earth. They commemorate the Lord's supper in general once a month; but as the words of the institution fix no particular period, they sometimes celebrate it oftener, and sometimes at more distant periods, as may suit their general convenience. Equal and universal holiness in all manner of conversation, they recommend at all times, as well as at the table of the Lord. They meet every Lord's day for the purposes of preaching, praying, and exhortation to love and good works. When any person, after hearing the Berean doctrines, professes his belief and assurance of the truths of the gospel, and desires to be admitted into their communion, he is cheerfully received upon his profession, whatever may have been his former manner of life. But

* For further particulars respecting the Berean doctrines, the reader is referred to the works of Messrs. Barclay, Nicol, Brooksbank, &c.

if such a one should afterwards draw back from his good profession or practice, they first admonish him; and if that have no effect, they leave him to himself. They do not think they have any power to deliver up a backsliding brother to satan. That text, and other similar passages, they consider as restricted to the apostles, and to the inspired testimony alone; and not to be extended to any church on earth, or any number of churches, or of christians, whether deciding by a majority of votes, or by unanimous voices. Neither do they think themselves authorized, as a christian church, to enquire into each others political principles, any more than to examine into each others notions of philosophy. They both recommend and practise, as christian duties, submission to lawful authority; but they do not think that a man by becoming a christian, or joining their society, is under any obligation, by the rules of the gospel, to renounce his rights of private judgment upon matters of public or private importance. Upon all such subjects they allow each other to think and act as each may see it his duty; and they require nothing more of their members than a uniform and steady profession of the apostolic faith, and a suitable walk and conversation.

The doctrine of the Bereans has found converts in various parts of Scotland, England, and America. They have congregations in Edinburgh, Glasgow, Paisley, Stirling, Dundee, Montrose, Fettercairn, Aberdeen, and other towns in Scotland, as well as in London, and various places in England; not to add Pennsylvania, the Carolinas, and other states in America.*

[This account of the Bereans appears to have been drawn up by one of themselves; and as there is no denomination particularly opposed to them, under whose name we might give the arguments on the other side, it will be proper here to add the following note on their doctrine of assurance by Mr. A. M'Lean, in his "Treatise on the Commission," first edition, p. 88.

Mr. John Barclay asserts, that "the assurance of faith (by which he means the assurance of a man's own justification) is established along with the resurrection of Jesus from the dead, upon the *direct testimony* of God, believed in the heart." *Assurance of faith vindicated, title page.*

A *direct testimony* is that

* Supplement to the Encyclopædia, vol. i. p. 102—104. Nicol's Essays.

which absolutely affirms in so many express words the truth of the particular thing testified. He must therefore mean that God hath absolutely, positively, and expressly testified in the gospel, that "John Barclay in particular is justified;" for such is the nature of the testimony given to the resurrection of Jesus from the dead: and he affirms it to be *precisely* the same with that. "Thus verily, before God, (says he) by whatever evidence I hold the resurrection of Jesus for a truth, by the same *precise evidence* I must hold it for a truth that I am justified, else I do verily hold God for a liar; for God himself hath equally asserted both the one and the other, in words of inseparable connection." (p. 66.) And in *a letter on the assurance of faith*, vol. iii. p. 208, he says, "I see the *same evidence precisely* that the law is fulfilled for me, even for me myself, by Jesus, as that there is a law at all; the *same evidence* that I am passed from death unto life, as that ever I was under a death, and needed a life; the *same evidence precisely* that Christ is made to me of God wisdom, righteousness, sanctification, and redemption, as that there is a God at all."—As therefore the truth of his particular justification stands upon the *same precise evidence* with the resurrection of Jesus and the existence of God, the additional words, *believed in the heart*, are altogether redundant: for as Christ's resurrection, and the being of God, are truths in themselves, whether he believe or not, so must his justification be, if according to him, it stand precisely upon the same ground.

This is so absurd, that it scarce needs any refutation. The resurrection of Jesus is a foundation principle; a *truth* which stands independent of my believing, and is the subject of *direct* testimony, which I am called to believe *absolutely*. But my particular justification is not *declared to be a truth*, until I believe the former; nor is it *directly* asserted, but promised upon that *provision*. "If thou shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." (Rom. x. 9.) I cannot therefore know that I in particular am justified, by any thing openly and directly testified, till I know *that I believe;* for it is only those who believe that are declared to be justified.

But after all that this author has advanced, in order to establish the assurance of his own particular justification upon the *direct testimony* of God, he is obliged at last to depart en-

tirely from that principle, and draw his justification as an *inference* from his believing, thus: "All who believe the record are justified. I believe the record, therefore I believe I am justified." (*Assurance of Faith*, p. 38.) Here the assurance of his justification turns out to be the conclusion of what logicians call a syllogism; in which the second proposition (viz. "I believe the record") is not the direct testimony of God, but that of his own conscience.

Yet the professed design of his whole pamphlet, is to establish the assurance of a man's own salvation upon the *direct testimony of God*. This is his favourite and distinguishing point, in support of which he denies that there are any natural notices of God or his law—any conviction of sin, before the assurance of pardon—any different degrees of faith—that sin can weaken the assurance of our salvation—that the fruits of faith are any evidence to ourselves of our justification—that any should pray to God until they are assured of their being justified. He maintains that all the doubts and fears in the Psalms are Christ's—that self-jealousy, and cautious fear of coming short, is making God a liar—that the sin against the holy Ghost is simple unbelief &c. These sentiments are scattered throughout his works, and retailed by his adherents.]

BERENGARIANS, a denomination in the eleventh century, which adhered to the opinions of Berengarius, who asserted that the bread and wine in the Lord's supper are not really and essentially, but figuratively changed into the body and blood of Christ. His followers were divided in opinion as to the eucharist. They all agreed that the elements are not essentially changed, though some allowed them to be changed in effect. Others admitted a change in part; and others an entire change, with this restriction, that to those who communicated unworthily, the elements were changed back again.*

BERYLLIANS. So called from Beryllus, an Arabian, bishop of Bozrah, who flourished in the third century. He taught that Christ did not exist before Mary; but that a spirit, issuing from God himself, and therefore superior to all human souls, as being a portion of the divine nature, was united to him at the time of his birth.†

BIDDELIANS. So called from John Biddle, who in the year sixteen hundred and forty-four erected an indepen-

* Dict. Arts. Scien. vol. i. p. 289. † Mosheim, vol. i. p. 218.

dent congregation in London. He taught that Jesus Christ, to the intent that he might be our brother, and have a fellow-feeling of our infirmities, and so become the more ready to help us, hath no other than a human nature; and therefore in this very nature is not only a person, since none but a human person can be our brother, but also our Lord and God.

Biddle, as well as Socinus, and other Unitarians, before and since, made no scruple of calling Christ God, though he believed him to be a human creature only, on account of the divine sovereignty with which he was invested.* See Socinians.

BOGOMILES, a denomination in the twelfth century, which sprung from the Massalians. They derived their name from the divine mercy, which its members are said to have incessantly implored; for the word *bogomiles*, in the Mysian language, signifies *calling out for mercy from above.*

Basilius, a monk at Constantinople, was the fountain of this denomination. The doctrines he taught were similar with those of the Manicheans and Gnostics.† See Gnostics and Manicheans.

BONOSIANS, a denomination in the third century, who followed the opinions of Bonosus, bishop of Sardica. Their sentiments were the same with the Photinians, though they appear to have been of different communions.‡ See Photinians.

BORRELISTS, a denomination in Holland, so called from their leader, one Adam Borreel, of Zealand, who had some knowledge of the hebrew, greek, and latin tongues. They reject the use of churches, of the sacraments, public prayer, and all other external acts of worship. They assert that all the christian churches of the world have degenerated from the pure apostolic doctrines. They lead a very austere life, and employ a great part of their goods in alms and works of piety.§

BOURIGNONISTS, a denomination in the seventeenth century, which sprang from the famous Antoinette Bourignon de la Ponte, a native of Flanders, who pretended to be divinely inspired, and set apart to revive the true spirit of christianity that had been extinguished by theological animosities and debates. In her confession of faith, she professes her belief in the scriptures, the divinity and atonement of Christ. The

* Lindsey's View of the Unitarian Doctrine and Worship, p. 289.
† Mosheim, vol. ii. p. 444. ‡ Broughton, vol. i. p. 169. § Ib. vol. i p. 170.

leading principles which run through her productions are as follow:—That man is perfectly free to resist or receive divine grace. That God is ever unchangeable love towards all his creatures, and does not inflict any arbitrary punishment; but that the evils they suffer are the natural consequences of sin. That true religion consists not in any outward forms of worship, nor systems of faith; but in an entire resignation of the will to God.* See Mystics.

This lady was educated in the Roman Catholic religion; but she declaimed equally against the corruptions of the church of Rome and those of the reformed churches: hence she was opposed and persecuted by both catholics and protestants. She maintained that there ought to be a general toleration of all religions.

Those who are desirous of seeing a particular account of the life and writings of this lady, may consult an abridgment of the "Light of the World," published in seventeen hundred and eighty-six, by the New Jerusalem church.

BRETHREN AND SISTERS OF THE FREE SPIRIT. They, in the thirteenth century, gained ground imperceptibly in Italy, France, and Germany. They took their denomination from the words of Paul, (Rom. viii. 2—14.) and maintained that the true children of God were invested with the privilege of a full and perfect freedom from the jurisdiction of the law. They were called by the Germans and Flemish, Beghards and Beguttes, which was a name given to those who make an extraordinary profession of piety and devotion.

The sentiments taught by this denomination were as follow:—That all things flowed by emanation from God, and were finally to return to their divine source. That rational souls were so many portions of the supreme Deity; and that the universe, considered as one great whole, was God. That every man, by the power of contemplation, and by calling off his mind from sensible and terrestrial objects, might be united to the Deity in an ineffable manner, and become one with the Source and Parent of all things: and that they who by long and assiduous meditation, had plunged themselves, as it were, into an abyss of the divinity, acquired thereby a most glorious and sublime liberty; and were not only delivered from the violence of sinful lusts, but

* Dufresnoy's Chronological Tables, vol. ii. p. 253. Mosheim, vol. v. p. 64. Light of the World, p. 27—480. Mrs. Bourignon's Letters.

5799

even from the common instincts of nature.

From these, and such like doctrines, the *brethren* under consideration drew this conclusion: That the person who had ascended to God in this manner, and was absorbed by contemplation in the abyss of Deity, became thus a part of the Godhead—commenced God—was the Son of God in the same sense and manner that Christ was; and was thereby raised to a glorious independence, and freed from the obligation of all laws, human and divine.

In consequence of this, they treated with contempt the ordinances of the gospel, and every external act of religious worship; looking upon prayer, fasting, baptism, and the sacrament of the Lord's supper, as the first elements of piety, adapted to the capacity of children, and as of no sort of use to the perfect man, whom long meditation had raised above all external things, and carried into the bosom and essence of the Deity.

They rejected with horror every kind of industry and labour, as an obstacle to divine contemplation, and to the ascent of the soul towards the Father of spirits.*

BROWNISTS, the name given for some time to those who were afterwards known in England and Holland under the denomination of *Independents*. It arose from a Mr. Robert Brown, whose parents resided in Rutlandshire, though he is said to have been born at Northampton; and who from about fifteen hundred and seventy-one to fifteen hundred and ninety, was a teacher amongst them in England, and at Middleburgh, in Zealand. He was a man of family, of zeal, of some abilities, and had had a university education. The separation, however, does not appear to have originated in him: for by several publications of those times, it is clear that these sentiments had, before his day, been embraced, and professed in England, and churches gathered on the plan of them.† Nor did they call themselves Brownists; but considered it rather as a nick-name given them by their adversaries. Nor did Brown continue with them; but, after all that he had preached and written against the church, accepted a living in it, at Achurch, in Northamptonshire.

This denomination did not differ in point of doctrine from

* Mosheim, vol. iii. p. 122—124. † Examination of Barrow, Canne's Necessity of Separation, p. 153. Giffard's Plain Declaration, pp. 1, 2. Also Neal's Puritans, p. 428.

the church of England, or from the other puritans; but they apprehended that, according to scripture, every church ought to be confined within the limits of a single congregation, and have the compleat power of jurisdiction over its members, to be exercised by the elders within itself, without being subject to the authority of bishops, synods, presbyteries, or any ecclesiastical assembly, composed of the deputies from different churches.

Under this name, though they always disowned it, were ranked the learned Henry Ainsworth, author of the Annotations on the Pentateuch, &c.; the famous John Robinson, a part of whose congregation from Leyden, in Holland, made the first permanent settlement in North America; and the laborious Canne, the author of the Marginal References to the Bible.

"Much is said (say they) of the reformation of the church. There has been indeed great reformation of the things *in* the church; but very little *of* the church, to speak truly and properly. The people are the church; and to make a reformed church, there must first be a reformed people. This should have been endeavoured by the preaching of repentance from dead works, and faith in Christ; that the people, as the Lord gave grace, being first fitted for, and made capable of ordinances, might afterwards have communicated in the pure use of them. Others, endeavouring yet a farther reformation, have sued, and do sue to kings, queens, and parliaments, for the rooting out of prelacy, and such evils as grow from it; which, if obtained, would be the further profanation of God's ordinances. Is it not strange that men in the reforming of the church should forget the church, that is, the people; and labour to set Christ as a king over those to whom he hath not been a prophet? Men cannot submit to the discipline of Christ, who have not first been prepared in some measure by his doctrine, and taught with meekness to submit to his yoke."*

It has been observed by a late advocate of this denomination, and who has corrected many errors of former historians, "Our children at school are taught to read as their lesson the account of the protestant sufferings, during the persecutions of Mary, of Gardiner, and of Bonner; and thus from their infancy they imbibe a just abhorrence of their characters, and their

* J. Robinson's Justification of Separation, pp. 300, 301.

cause: but not all their fathers know that during the reign of the boasted Elizabeth, and by the direction of her reformed bishops, these loyal subjects of her civil government were not only branded with infamy, the fate to which zealous and consistent christians have in every age been subjected by the world, in a greater or less degree, but spoiled of their goods, committed close prisoners for years to dungeons, without being brought to trial; in which many of them perished by cold, hunger, and contagion;* banished their native country, and abandoned in a foreign land to obloquy and want;† forced to prefer exile in the American wilderness, where, during the first winter of their emigration, one half of them perished by famine and disease;‡ and finally, the firmest and most distinguished of them executed on gibbets,§ merely for the faith once delivered to the saints."‖

As Brown appears to have been of a violent spirit, and was, upon the whole, to say the least, a doubtful character, it is highly probable that many things which his adversaries allege of the extreme rigidness and bitterness of his party, were true of him and his followers, and which might in part provoke the persecutions which befel them. But this does not appear to be the case with Ainsworth, Robinson, Canne, &c.: and it is observable that the hottest persecution against the Brownists was after Brown had deserted them. See Independents.

BUDNEIANS, a branch of the Socinians, which appeared in the year fifteen hundred and eighty-nine; so called from Simon Budnœus, who maintained that Christ was not begotten by any extraordinary act of divine power; but that he was born like other men in a natural way, and that consequently he was not a proper object of divine worship and adoration.¶ See Socinians.

* Strype's Annals, vol. ult. † Epist. Viror. Præstant. &c. ‡ Bachus's Hist. of New England, vol. i. p. 40. § Viz. Copping, Thacker, Greenwood, Barrow, Penry, and Dennis. ‖ Some account of Mr. Henry Ainsworth, prefixed to a new edition of his two Treatises, printed at Edinburgh, 1789, p. 10. ¶ Mosheim, vol. iv. p. 199.

CAINIANS, a denomination which sprang up about the year one hundred and thirty, so called on account of their great respect for Cain. They pretended that the virtue which had produced Abel, was of an order inferior to that which had produced Cain; and that this was the reason why Cain had the victory over Abel, and killed him: for they admitted a great number of genii, which they called virtues, of different ranks and orders. They had a great veneration for the inhabitants of Sodom, Esau, Corah, Dathan, and Abiram; and in particular for Judas, under pretence that the death of Jesus Christ had saved mankind, and that he betrayed him for that end. They even made use of a gospel of Judas, to which they paid great respect.

The morals of this denomination were said to be the same with those of the Carpocratians.* See Carpocratians.

CALIXTINS, a branch of the Hussites, in Bohemia and Moravia, in the fifteenth century. The principal point in which they differed from the church of Rome, was the use of the chalice, (calix) or communicating in both kinds. Calixtins was also a name given to those among the Lutherans who followed the opinions of George Calixtus, a celebrated divine in the seventeenth century, who endeavoured to unite the Romish, Lutheran, and Calvinistic churches in the bonds of charity and mutual benevolence.—He maintained, (1.) That the fundamental doctrines of christianity, by which he meant those elementary principles whence all its truths flow, were preserved pure in all three communions, and were contained in that ancient form of doctrine that is vulgarly known by the name of the apostles' creed:—(2.) That the tenets and opinions which had been constantly received by the ancient doctors during the first five centuries, were to be considered as of equal truth and authority with the express declarations and doctrines of scripture.†

CALVINISTS. [They derive their name from *John Calvin*, an eminent reformer, who was born at Nogen, in Picardy, in the year fifteen hundred and nine. He first studied the civil law, and was afterwards made professor of divinity at Geneva, in the year fifteen hundred and thirty-six. His genius, learning,

* Historical Dictionary, vol. i. (See Cainians.) Broughton, vol. i. p. 190.
† Broughton, vol. i. p. 192. Mosheim, vol. iv. p. 450, 451.

eloquence, and piety, rendered him respectable even in the eyes of his enemies.

The name of Calvinists seems to have been given at first to those who embraced not merely the doctrine, but the church-government and discipline established at Geneva, and to distinguish them from the Lutherans. But since the meeting of the synod of Dort, the name has been chiefly applied to those who embrace his leading views of the gospel, to distinguish them from the Arminians.

The leading principles taught by Calvin were the same as those of Augustin. The main doctrines by which those who are called after his name are distinguished from the Arminians, are reduced to five articles; and which, from their being the principal points discussed at the synod of Dort, have since been denominated *the five points*. These are, predestination, particular redemption, total depravity, effectual calling, and the certain perseverance of the saints.

The following statement is taken principally from the writings of Calvin, and the decisions at Dort, compressed in as few words as possible:—

1. They maintain that God hath chosen a certain number of the fallen race of Adam in Christ, before the foundation of the world, unto eternal glory, according to his immutable purpose, and of his free grace and love, without the least foresight of faith, good works, or any conditions performed by the creature: and that the rest of mankind he was pleased to pass by, and ordain to dishonour and wrath for their sins, to the praise of his vindictive justice.

In proof of this, they allege among many other scripture passages, the following: "According as he hath *chosen* us in him before the foundation of the world, that we should be holy, and without blame before him in love—For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then, it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. Thou wilt say then, Why doth he yet find fault; for who hath resisted his will? Nay, but oh man, who art thou that repliesth against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump, to make one vessel unto honour, and another to dishonour?—Hath God cast away his people whom he *foreknew*? Wot ye

not what the scripture saith of Elias? Even so at this present time also, there is a remnant according to the *election of grace*. And if by grace, then it is no more of works. What then? Israel hath not obtained that which he seeketh for, but the *election hath obtained it, and the rest are blinded*—Whom he did *predestinate*, them he also *called*—We give thanks to God always for you, brethren, beloved of the Lord, because God hath from the beginning *chosen you to salvation*, through sanctification of the Spirit, and belief of the truth—As many as were *ordained to eternal life* believed."* They think also that the greater part of these passages, being found in the epistolary writings, after the pouring out of the holy Spirit, who was promised to guide the apostles into all truth, is an argument in favour of the doctrine.

They do not consider predestination, however, as affecting the agency or accountableness of creatures, or as being to them any rule of conduct. On the contrary, they suppose them to act as freely, and to be as much the proper subjects of calls, warnings, exhortations, promises, and threatenings, as if no decree existed.† The connexion in which the doctrine is introduced by the divines at Dort, is to account for one sinner's believing and being saved rather than another; and such, the Calvinists say, is the connexion which it occupies in the scriptures.

With respect to the *conditional* predestination admitted by Arminians, they say, that an election upon faith or good works foreseen, is not that of the scriptures; for that election is there made the *cause* of faith and holiness,‡ and cannot, for this reason, be the *effect* of them. With regard to predestination *to death*, they say, If the question be, Wherefore did God decree to punish those who are punished? The answer is, On account of their sins. But if it be, Wherefore did he decree to punish them rather than others? There is no other reason to be assigned, but that *so it seemed good in his sight*.§

2. They maintain that though the death of Christ be a most perfect sacrifice, and satisfaction for sins, of infinite value, abundantly sufficient to expiate the sins of the whole world; and though on this

* Ephes. i. 4. Rom. ix. xi. 1—6. viii. 29, 30. 2 Thes. ii. 13. Acts xiii. 48. † Calvin's Inst. book 3, chap. 22, sect. 10: also book 2, ch. 5, sect. 4. ‡ Ephes. i. 3, 4. John vi. 37. Rom viii. 29, 30. Acts xiii 48 1 Pet. i. 1. Rom. ix. 15, 16. xi. 5, 6. § Calvin's Inst. book 3, pp. 22—24, sect. 14.

ground the gospel is to be preached to all mankind indiscriminately; yet it was the will of God that Christ by the blood of the cross should efficaciously redeem all those, and those only, who were from eternity elected to salvation, and given to him by the Father.

Calvin does not appear to have written on this subject as a controversy; but his comments on scripture agree with the above statement.* The following positions are contained in the resolutions of the synod of Dort, under this head of doctrine:—"The death of the Son of God is the only and most perfect sacrifice and satisfaction for sins, of infinite value and price, abundantly sufficient to expiate the sins of the whole world—The promise of the gospel is, that whosoever believeth in Christ crucified shall not perish, but have everlasting life: which promise, together with the command to repent and believe, ought promiscuously and indiscriminately to be published and proposed to all people and individuals to whom God in his good pleasure sends the gospel—Whereas many who are called by the gospel do not repent nor believe in Christ, but perish in unbelief, this proceeds not from any defect or insufficiency in the sacrifice of Christ offered on the cross, but from their own fault—As many as truly believe, and are saved by the death of Christ from their sins, and from destruction, have to ascribe it to the mere favour of God, which he owes to no one, given them in Christ from eternity—For it was the most free counsel, and gracious *will* and *intention* of God the Father, that the quickening and saving efficacy of the most precious death of his Son should exert itself in all the elect, to give unto them *only* justifying faith, and by it to conduct them infallibly to salvation: that is, it was the will of God that Christ by the blood of the cross, whereby he confirmed the new covenant, should efficaciously redeem out of every people, tribe, nation, and language, all those, and those only, who were from eternity elected to salvation, and given to him by the Father."†

These positions they appear to have considered as not only a declaration of the truth, but an answer to the arguments of the Remonstrants.

In proof of the doctrine, they allege, among others, the following scripture passages: "Thou hast given him power over all flesh, that he should

* See on John iii. 15. † Acta Synodi, Sess. 136, p. 250.

give eternal life to *as many as thou hast given him*—The good shepherd giveth his life *for the sheep*—I lay down my life for the sheep—He died not for that nation only, but *that he might gather together in one the children of God that are scattered abroad*—He gave himself for us, *that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works*—He loved the *church, and gave himself for it*, that he might sanctify and cleanse it, and present it to himself, &c.—And they sang a new song, saying, Thou art worthy; for thou wast slain, and hast *redeemed us to God by thy blood*, OUT OF every kindred, and tongue, and people, and nation."*

3. They maintain that mankind are totally depraved, in consequence of the fall of the first man, who, being their public head, his sin involved the corruption of all his posterity; and which corruption extends over the whole soul, and renders it unable to turn to God, or to do any thing truly good, and exposes it to his righteous displeasure, both in this world and that which is to come.

The explanation of original sin, as given by Calvin, is as follows:—"Original sin seems to be the inheritable descending perverseness and corruption of our nature, poured abroad into all the parts of the soul, which first maketh us deserving of God's wrath, and then also bringeth forth those works in us, called in scripture *the works of the flesh*. These two things are distinctly to be noted; that is, that being thus in all parts of our nature corrupted and perverted, we are now, even for such corruption only, holden worthy of damnation, and stand convicted before God, to whom nothing is acceptable but righteousness, innocence, and purity. And yet we are not bound in respect of another's fault; for where it is said that by the sin of Adam we are made subject to the judgment of God,† it is not so to be taken, as if we, innocent and undeserving, did bear the blame of his fault: but as in consequence of his offence we are ultimately clothed with the curse, therefore it is said that he hath bound us. Nevertheless from him not the punishment only came upon us, but also the infection distilled from him abideth in us, to the which the punishment is justly due."‡

The resolutions of the di-

* John xvii. 2. x. 11, 15. xi. 52. Tit. ii. 14. Ephes. v. 25—27. Rev. v. 9.
† Rom. v. 18. ‡ Inst. book 2, chap. 1, sect. 8.

vines at Dort on this head contain the following positions:—"Such as man was after the fall, such children did he beget .... corruption by the righteous judgment of God being derived from Adam to his posterity ...., not by imitation, but by the propagation of a vicious nature. Wherefore all men are conceived in sin, and are born the children of wrath, unfit for every good connected with salvation, prone to evil, dead in sins, and the servants of sin; and, without the holy Spirit regenerating them, they neither will nor can return to God, amend their depraved nature, nor dispose themselves for its amendment."*

In proof of this doctrine, the Calvinists allege, among other scripture passages, the following:—"By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned—By one man's disobedience many were made sinners—I was born in sin and shapen in iniquity—God saw that the wickedness of man was great upon the earth, and that every imagination of his heart was only evil continually—God looked down from heaven upon the children of men, to see if there were any that did understand, that did seek God. Every one of them is gone back; they are altogether become filthy; there is none that doth good, no not one—And you hath he quickened who were *dead in trespasses and sins.* Wherein in time past *ye* walked according to the course of this world ..... among whom also *we all* had our conversation in times past, in *the lust of our flesh*, fulfilling the desires of the flesh and of the mind; and were *by nature the children of wrath, even as others.*"†

4. They maintain that all whom God hath predestinated unto life, he is pleased in his appointed time effectually to call by his word and Spirit, out of that state of sin and death in which they are by nature, to grace and salvation by Jesus Christ.

They admit that the holy Spirit, as calling men by the ministry of the gospel, may be resisted; and that where this is the case, "the fault is not in the gospel, nor in Christ offered by the gospel, nor in God calling by the gospel, and also conferring various gifts upon them; but in the called themselves. They contend, however, that where men come at the divine call, and are converted, it is not to be

* Acta Synodi. † Rom. v. 12—19. Psal. li. 5. Gen. vi. 5, Psal. liii. 2, 3. Rom. iii. Ephes. ii. 1—3.

ascribed to themselves, as though by their own free-will they made themselves to differ; but merely to him who delivers them from the power of darkness, and translates them into the kingdom of his dear Son, and whose regenerating influence is certain and efficacious."*

In proof of this doctrine, the Calvinists allege, among others, the following scripture passages:—"Whom he did predestinate, them he also called; and whom he called .... them he also glorified —That ye may know what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ when he *raised him from the dead*—Not of works, lest any man should boast. For we are his *workmanship, created* in Christ Jesus unto good works—God, that *commanded* the light to shine out of darkness, hath shined into our hearts, &c.—I will take away the stony heart out of their flesh, and will give them hearts of flesh.†"

5. Lastly: They maintain that those whom God has effectually called, and sanctified by his Spirit, shall never finally fall from a state of grace. They admit that true believers may fall partially, and would fall totally and finally but for the mercy and faithfulness of God, who keepeth the feet of his saints; also, that he who bestoweth the grace of perseverance bestoweth it by means of reading and hearing the word, meditation, exhortations, threatenings, and promises: but that none of these things imply the possibility of a believer's falling from a state of justification.‡

In proof of the doctrine, they allege the following, among other scripture passages:—"I will put my fear in their hearts, *and they shall not depart from me*—He that believeth, and is baptized, *shall be saved*—The water that I shall give him shall be in him a well of water *springing up into everlasting life*—This is the Father's will, that *of all which he hath given me I should lose nothing*—This is *life eternal* to know thee the only true God, and Jesus Christ whom thou hast sent—Whosoever is born of God doth not commit sin, for his seed remaineth in him; and he cannot sin, because he is born of God—They went *out from us*, but they were not *of us*; for if

* Acta Synodi, p. 257, 258. Calvin's Inst. book 3, chap. 24. † Rom. viii. 29. Ephes. i. 19, 20. ii. 9. 10. 2 Cor. iv. 6. Ezek. xxxvi. 26. ‡ Calvin's Inst. book 2, chap. 5, sect. 3, 4. Acta Synodi, p. 265—268.

they had been *of us*, they would have *continued with us:* but they went out that they might be made manifest that they were not all of us—Now unto him that is *able to keep you from falling, and to present you faultless* before the presence of his glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."*

Such were the doctrines of the old Calvinists, and such in substance are those of the present times. In this, however, as in every other denomination, there are considerable shades of difference.

Some think Calvin, though right in the main, yet carried things too far: these are commonly known by the name of *Moderate Calvinists.* Others think he did not go far enough; and these are known by the name of *High Calvinists.*

It is proper to add, that the Calvinistic system includes in it the doctrine of three co-ordinate persons in the Godhead, in one nature; and of two natures in Jesus Christ, forming one person. Justification by faith alone, or justification by the imputed righteousness of Christ, forms also an essential part of this system. They suppose that on the one hand our sins are imputed to Christ, and on the other that we are justified by the imputation of Christ's righteousness to us; that is, Christ, the innocent, was treated by God as if he were guilty, that we, the guilty, might, out of regard to what he did and suffered, be treated as if we were innocent and righteous.

Mr. John Evans, in his *Sketch of different denominations,* observes under the article *Calvinists,* that "to this denomination also belongs more particularly *the doctrine of an atonement;*" and which he states in such a manner as to convey the idea of its being the *cause* of the divine love. "This doctrine (he observes, however) is disowned by some of their divines." Mr. Fuller, in his *Calvinistic and Socinian Systems compared,*† with other of their writers, as Mr. Evans acknowledges, "strongly reprobates" this idea; contending that the atonement is the *effect,* and not the *cause* of divine love; and it might have been added, *insisting that the contrary is a gross misrepresentation of the Calvinists in general.*

Mr. E., however, thinks that the manner in which Dr. Watts has written of "the blood of Jesus calming the

* Jer. xxxii. 40. Mark xvi. 16. John iv. 14. vi. 40. xvii. 3. 1 John iii. 9. ii. 19. Jude 24, 25. † Letter vii.

frowning face of the Father, &c.," and in which other Calvinistic writers have expressed themselves on this subject, is sufficient to prove that this is Calvinism; and therefore chuses to rank Mr. Fuller, and those writers who reprobate it, as uniting in this particular with the "Arians and Sabellians, who consider the death of Christ as simply a medium through which God has been pleased to exercise mercy towards the penitent."

In answer to the former part of this statement, or what amounts to the same thing, a late author writes as follows: "The SENTIMENT of love is a very different thing from the EXPRESSION of that love. I do not believe that any respectable writer on our side says that a satisfaction, or an atonement to divine justice, was required as a *motive* to love and pity; but merely as a *medium* whereby that sentiment might be consistently manifested. No one supposes satisfaction for sins necessary to *induce* God to be merciful; though we do believe that that mercy could not be consistently manifested without an atonement."*

Dr. Watts did not mean that the blood of Jesus *caused the sentiment* of compassion in the divine mind; for this would be in direct contradiction to what he says in the hundredth hymn of his first book:—

"Such *was* the pity of our God—
He loved the race of man so well,
He sent his Son to bear our load
Of sins, and save our souls from hell."

See also his hundred and third, and hundred and fourth hymns, second book.

His meaning appears to have been much the same as that in Num. xxv. 11, where Phinehas is said to have *turned away God's wrath* from the children of Israel. This also was by an atonement offered to divine justice; an atonement which did not change the mind of God into what it was not before, but rendered it consistent with righteousness to *manifest* it. Hence he was in a manner the mediator between God and the people, and forgiveness was exercised to them for his sake.

The above writer, in his notes at the end of the piece, adds as follows:—"Mr. Fuller is, I think, very unjustly ranked by Mr. Evans with Arians and Sabellians, as holding the atonement to be 'simply a medium through which God has been pleased to exercise mercy towards the penitent.' The passage to which Mr. Evans refers as the ground of this statement, does indeed prove that Mr. F. considers the atonement not as the

* Jerram's Letters on the Atonement, p. 25

cause of divine love, but the *medium* through which it flows; and the same is true of writers on his side the question in general, however their adversaries have distorted their sentiments. It is one thing, I conceive, to speak of the atonement as a "medium," in opposition to a *first cause*, and another to hold it to be "simply a medium through which God has been pleased to exercise mercy to the penitent." By this statement one might suppose Mr. F. to hold that it is almost, if not altogether, a matter of indifference with the Almighty whether he exacted the penalty of sin or not; only that, all things considered, it might be as well to convey the blessings of salvation through the medium of Jesus Christ: a sentiment which has not the shadow of appearance in any of the writings of Mr. F. On the contrary, it is manifest that he holds with an atonement which neither Arians nor Sabellians will admit. He maintains not only that God has been *pleased* to exercise mercy through this medium, but that it would be "inconsistent with righteousness" to exercise mercy without it. This is intimated in that very passage to which Mr. E. refers; where also the *incapacity* of God to shew mercy without an atonement, is compared to that of a "righteous governor," who cannot remit the penalty of sin: and though he very properly uses the term medium, as opposed to a *first cause* of divine love, yet it is manifest from his writings that he considers the atonement as a medium of an *especial kind*. It pleases God to exercise mercy to us in thousands of instances through the medium of each other: but we do not obtain for each other eternal redemption, as he supposes Christ does. Mr. F. considers God as bestowing pardon, justification, and eternal life, as the reward of Christ's humiliation. (See *Gospel its own Witness*, 2nd. edit. pp. 199, 200: note.) Nor does Mr. F. say any thing about "mercy to the penitent," as if the benefits of the atonement were conferred in *consequence* of penitence; but (in the note just referred to) he considers penitence itself as bestowed by the holy Spirit out of regard to the atonement." p. 123.

CAMERONIANS, a party in Scotland, who separated from the Presbyterians in 1666, and continued to hold their religious assemblies in the fields.

The Cameronians took their denomination from Richard Cameron, a famous field

preacher, who refused to accept the indulgence to tender consciences granted by King Charles the second, as such an acceptance seemed an acknowledgment of the king's supremacy, and that he had before a right to silence them. Cameron made a separation from his brethren, and even headed a rebellion in which he was killed. His party were never entirely reduced till the revolution, when they voluntarily submitted to King William.

CAMERONIANS, or CAMERONITES, is also the denomination of a party of Calvinists in France, who asserted that the will of man is only determined by the practical judgment of the mind; that the cause of men's doing good or evil proceeds from the knowledge which God infuses into them; and that God does not move the will physically, but only morally, in virtue of its dependence on the judgment of the mind. They derived this name from John Cameron, a famous professor, first at Glasgow, where he was born in 1580, and afterwards at Bordeaux and Samnur; at which last place he promulgated his doctrine of grace and free will, which was followed by Amyrant, Cappel, Bochart, Daille, and others of the more learned among the reformed ministers, who judged Calvin's doctrines on these points too harsh. A contest between this denomination and the more rigid Calvinists, was carried on with great zeal, and a subtlety scarce conceivable; yet the only question between them was, Whether the will of man be determined by the immediate action of God upon it, or by the intervention of a knowledge which God infuses into the mind? The synod of Dort had defined, that God not only illuminates the understanding, but gives action to the will, by making an entire change therein. Cameron only admitted the illumination whereby the mind is morally moved, and explained the sentiments of the synod of Dort, so as to make the two opinions consistent.

The followers of Cameron are sometimes called Universalists, as holding the universality of Christ's death, and sometimes Amraldists.*

CAMISARS. See French Prophets.

CAPUTIATI, a denomination which appeared in the twelfth century; so called from a singular kind of cap which distinguished their party. They wore upon their caps a leaden image of the Virgin Mary, and declared publicly

* Encyclopædia, vol. iv. p. 61.

that their purpose was to level all distinctions, to abrogate magistracy, and to remove all subordination among mankind; and to restore that primitive liberty, that natural equality, which were the inestimable privileges of the first mortals.*

CAROLOSTADIANS, so called from Carolostadt, a colleague of Luther. He denied the real presence in the eucharist, and declaimed against human learning.†

CARPOCRATIANS, a denomination which arose towards the middle of the second century; so called from Carpocrates, whose philosophical tenets agreed in general with those of the Egyptian Gnostics. He acknowledged the existence of a supreme God, and of the *aions* derived from him by successive generations. He maintained the eternity of a corrupt matter, and the creation of the world from thence by angelic powers, as also the divine origin of souls unhappily imprisoned in mortal bodies, &c. He asserted that Jesus was born of Joseph and Mary, according to the ordinary course of nature, and was distinguished from the rest of mankind by nothing but his superior fortitude and greatness of soul. It is said he held that lusts and passions, being implanted in our nature by God himself, were consequently void of guilt, and had nothing in them criminal; and not only allowed his disciples full liberty to sin, but recommended to them a vicious course of life, as a matter both of obligation and necessity; asserting that eternal salvation was only attainable by those who had committed all sorts of crimes, and had daringly filled up the measure of iniquity.§ He also taught that all things should be possessed in common.‡ See Gnostics.

CATAPHRYGIANS. See Montanists.

CATHARISTS, a branch of the Manicheans in the twelfth century. This denomination agreed in the following points of doctrine; viz. That matter was the source of all evil—that the creator of this world was a being distinct from the supreme Deity—that Christ was not clothed with a real body, neither could be properly said to have been born, or to have seen death—

* Mosheim, vol. ii. p. 456, 457. † Ib. vol. iv. p. 28, 30. ‡ Ib. vol. i. p. 184, 185.

§ Such is the representation which ecclesiaslical historians in general give of the morals of this denomination. Dr. Lardner, however, disputes its authority. It is difficult to obtain a true account of ancient sects, as their writings are chiefly lost.

that human bodies were the production of the evil principle—that baptism and the Lord's supper were useless institutions—and that human souls, endued with reason, were shut up by an unhappy fate in the dungeons of mortal bodies, whence only they could be delivered by fasting, mortification, and continence of every kind. Hence they exhorted all who embraced their doctrine to a rigorous abstinence from animal food, wine, and wedlock; and recommended to them in the most pathetic terms the most severe acts of austerity and mortification.

This denomination treated all the books of the old testament with the utmost contempt, but expressed a high veneration for the new, particularly for the four evangelists.*

CERDONIANS, a branch of the Gnostics in the second century, which derive their name from Cerdo. They are also called Marcionites, from Marcion, who propagated his doctrines with astonishing success throughout the world.

The sentiments taught by this denomination were as follow:—That there are two principles, the one perfectly good, and the other perfectly evil: and between these there is an intermediate kind of deity, neither perfectly good nor perfectly evil, but of a mixed nature; and so far just and powerful, as to administer rewards and inflict punishments. This middle deity is the creator of this inferior world, and the god and legislator of the jewish nation. He wages perpetual war with the evil principle: and both the one and the other aspire to the place of the supreme Being, and ambitiously attempt subjecting to their authority all the inhabitants of the world.

The jews are the subjects of that powerful genius who formed the globe. The other nations, who worship a variety of gods, are under the empire of the evil principle. Both these conflicting powers exercise oppressions upon rational and immortal souls, and keep them in a tedious and miserable captivity. Therefore the supreme God, in order to terminate this war, and to deliver from their bondage those souls whose origin is celestial and divine, sent to the jews a being most like to himself, even his Son Jesus Christ, clothed with a certain shadowy resemblance of a body, that thus he might be visible to mortal eyes. The commission of this celestial

* Mosheim, vol. ii. p. 444.

messenger was to destroy the empire both of the evil principle, and of the author of this world, and to bring back wandering souls to God. On this account he was attacked with inexpressible fury by the prince of darkness, and by the god of the jews, but without effect; since, having a body only in appearance, he was thereby rendered incapable of suffering. Those who follow the sacred directions of the celestial conductor, mortify the body by fasting and austerities, call off their minds from the allurements of sense, and, renouncing the precepts of the god of the jews and of the prince of darkness, turn their eyes towards the supreme Being, shall after death ascend to the mansions of felicity and perfection.

This denomination denied the resurrection of the dead: they rejected all the old testament, and received only part of Luke's gospel, and ten of Paul's epistles, in the new.* See Gnostics.

CERINTHIANS, a denomination which arose in the first century; so called from Cerinthus, who taught that the creator of the world, whom he considered also as the sovereign and law-giver of the jewish people, was a being endowed with the greatest virtues, and derived his birth from the supreme God—that this being fell by degrees from his native virtue and his primitive dignity—that the supreme God, in consequence of this, determined to destroy his empire, and sent upon earth for this purpose one of the ever-happy and glorious *aions*, whose name was Christ—that this Christ chose for his habitation the person of Jesus, a man of the most illustrious sanctity and justice, the son of Joseph and Mary; and descending in the form of a dove, entered into him while he was receiving the baptism of John in the waters of Jordan—that Jesus, after his union with Christ, opposed himself with vigour to the god of the jews, and was by his instigation seized and crucified by the hebrew chiefs—that when Jesus was taken captive, Christ ascended up on high, so that the man Jesus alone was subjected to the pains of an ignominious death.

Cerinthus required of his followers that they should worship the Father of Christ, even the supreme God, in conjunction with the Son; that they should abandon the lawgiver of the jews, whom he looked upon as the creator of the world; that they should retain a part of the law given

* Mosheim, vol. i. p. 178. Broughton, vol. ii. p. 48. Augustine de Heresees.

by Moses, but should nevertheless employ their principal attention and care to regulate their lives by the precepts of Christ. To encourage them to this, he promised them the resurrection of this mortal body, after which was to commence a scene of the most exquisite delights, during Christ's earthly reign of a thousand years, which was to be succeeded by a happy and never-ending life in the celestial world.* See Gnostics.

CHAZINZARIANS, a denomination which arose in Armenia in the seventh century: they are so called from the Armenian word *chazus*, which signifies a *cross*, because they were charged with adoring the cross.†

CHILIASTS. See Millenarians.

CHRISTIANS OF ST. JOHN, so called because (they say) they received their faith, books, and traditions, from John the Baptist. They always inhabit near a river, in which they baptize; for they never baptize but in rivers, and only on Lord's days. Before they go to the river they carry the infant to church, where there is a bishop, who reads certain prayers over the head of the child; thence they carry the child to the river, with a train of men and women, who, together with the bishop, go up to the knees in water. Then the bishop reads again certain prayers out of a book; which done, he sprinkles the infant three times, saying, *In the name of the Lord, first and last of the world and paradise, the high Creator of all things.* After that the bishop reads again in his book, while the godfather plunges the child all over in the water; after which they all go to the parent's house to feast. They have no knowledge of the doctrine of the trinity; only they say that Christ is the Spirit and Word of the eternal Father. They confess that he became man to free us from the punishment of sin: but when the jews came to take him, he deluded their cruelty with a shadow.

They believe the angel Gabriel is the Son of God, begotten upon light; and that he undertook to create the world, according to the command which God gave him;‡ and took along with

* Mosheim, vol. i. p. 117, 118. † History of Religion, vol. iv.

‡ They say that after the angel Gabriel had formed the world by the command of God, he thus discoursed: "Lord God, I have built the world as thou didst commanded me! It has put me and my brethren to a vast deal of trouble to raise such high mountains, which seem to sustain heaven: but instead of that satisfaction I ought to feel for having accomplished so

him three hundred and thirty-six thousand demons, and made the earth so fertile, that it was but to sow in the morning and reap at night; and that the same angel taught Adam all the necessary sciences.

In reference to the life to come, it is said, they believe that when any one lies at the point of death, three hundred and sixty demons come and carry his soul to a place full of serpents, dogs, lions, tygers, and devils. If it be the soul of a wicked man, they tear it in pieces; but, being the soul of a just man, it creeps under the bellies of those creatures into the presence of God, who sits in his seat of majesty to judge the world; and that there are angels also, who weigh the souls of men in a balance, who, being thought worthy, are admitted immediately into glory.

They have no canonical books, but a number full of charms, &c. Their chief festivals are three: one in the winter, which lasts three days, in memory of our first parents and the creation of the world; the other in the month of August, which is called the feast of St. John; the third, which lasts five days, in June, during which time they are all re-baptized.

In the eucharist, they make use of meal, or flour kneaded, with wine and oil. They add oil to signify the benefit we receive by the sacrament, and put us in mind of our love to God and our neighbour. The words of their consecration are certain long prayers, which they make to praise and thank God, at the same time blessing the bread and wine. After all the ceremonies are ended, the priest takes the bread; and having eaten some of it, distributes the rest to the people. —These christians reside in Persia and Barsora.*

CHRISTIANS OF ST. THOMAS, a denomination in the peninsula of India, on this side the gulph. They are called Christians of St. Thomas, because that apostle preached the gospel and suffered martyrdom in that peninsula; and for whom those christians have a peculiar veneration. They admit of no

great a work, I find reason to be altogether grieved." When God demanded the cause, the angel Gabriel answered, "My God and Father, I will tell you what afflicts me: After the making of the world, I foresee that there will come into it a prodigious number of Jews, Turks, and Infidels; enemies to your name, who will be unworthy to enjoy the fruits of our labour." To whom God thus replied, "Never grieve, my son; there shall live in the world which thou hast built certain Christians of St. John, who shall be my friends, and shall all be saved."

* Tavinier's Travels, pp. 90—93.

images, and receive only the cross, to which they pay a great veneration. They affirm that the souls of the saints do not see God till after the day of judgment. They acknowledge but three sacraments; viz. baptism, orders, and the eucharist. They make no use of holy oils in the administration of baptism; but after the ceremony, anoint the infant with an unction, composed of oil and walnuts, without any benediction. They have no knowledge of confirmation or extreme unction, and abhor auricular confession. In the eucharist, they consecrate with little cakes, made of oil and salt; and in stead of wine, make use of water in which raisins have been infused.*

CIRCUMCELLIANS, (in latin, *Circumcelliones*) a branch of the Donatists. They abounded chiefly in Africa. They had no fixed abode; but rambled up and down, begging, or rather exacting a maintenance from the country people. It was from this wandering course of life they had their name.†

COCCEIANS, a denomination which arose in the seventeenth century; so called from John Cocceius, professor of divinity in the university of Leyden. He represented the whole history of the old testament as a mirror, which held forth an accurate view of the transactions and events that were to happen in the church under the dispensation of the new testament, and unto the end of the world. He maintained that by far the greatest part of the ancient prophecies foretold Christ's ministry and mediation, and the rise, progress, and revolutions of the church, not only under the figure of persons and transactions, but in a literal manner, and by the very sense of the words used in these predictions; and laid it down as a fundamental rule of interpretation, that the words and phrases of scripture are to be understood in every sense of which they are susceptible, or, in other words, that they signify in effect every thing that they can possibly signify.

Cocceius also taught, that the covenant made between God and the jewish nation, by the ministry of Moses, was of the same nature as the new covenant, obtained by the mediation of Jesus Christ. In consequence of this general principle, he maintained that the ten commandments were promulgated by Moses, not as a rule of obedience, but as a representation of the covenant of grace—that when the jews

* Broughton, vol. i. p. 236. † Ibid, p. 249.

had provoked the Deity by their various transgressions, particularly by the worship of the golden calf, the severe and servile yoke of the ceremonial law was added to the decalogue, as a punishment inflicted on them by the supreme Being in his righteous displeasure—that this yoke, which was painful in itself, became doubly so on account of its typical signification; since it admonished the Israelites from day to day of the imperfection and uncertainty of their state, filled them with anxiety, and was a perpetual proof that they had merited the righteous displeasure of God, and could not expect before the coming of the Messiah the entire remission of their iniquities—that indeed good men, even under the Mosaic dispensation, were immediately after death made partakers of everlasting glory; but that they were, nevertheless, during the whole course of their lives, far removed from that firm hope and assurance of salvation, which rejoices the faithful under the dispensation of the gospel—and that their anxiety flowed naturally from this consideration, that their sins, though they remain unpunished, were not pardoned; because Christ had not as yet offered himself up a sacrifice to the Father, to make an entire atonement for them.*

COLARBARSIANS. See Marcosians.

COLLEGIATES, a name given to a society of Mennonites in Holland, because they called their religious assemblies *colleges*. They are also called Rhinstergers.† See Mennonites.

COLLUTHIANS, a denomination which arose in the fourth century; so called from Colluthus, a priest of Alexandria, who taught that God was not the author of the evils and afflictions of this life.‡

COLLYLYRIDIANS, an Arabian sect in the fourth century; so denominated from their idolizing the Virgin Mary, worshipping her as a goddess, and offering to her little cakes.§

CONGREGATIONALISTS, a denomination of protestants, who maintain that each particular church has authority from Christ for exercising government, and enjoying all the ordinances of worship within itself.

The platform of church discipline which was drawn up in 1648, and agreed upon

* Mosheim, vol. iv. pp. 545—548. † Ibid, vol. v. p. 59. Collier's Historical Dictionary. ‡ Broughton, vol. i. p. 264. § History of Religion, vol. iv

by the elders and messengers of the churches, assembled in the synod at Cambridge, in New England, defines a congregational church to be, by the institution of Christ, a part of the militant visible church, consisting of a company of saints by calling, united in one body by a holy covenant, for the public worship of God, and the mutual edification of one another in the fellowship of the Lord Jesus.

According to this platform, such as are admitted members of churches ought to be first examined: for the eunuch of Ethiopia, before his admission, was examined by Philip whether he did believe in Jesus Christ with all his heart. The officers are charged with the keeping of the doors of the church, and therefore are in a special manner to make trial of the fitness of those who enter.

The qualifications necessary to be found in all church members, are repentance from sin, and faith in Jesus Christ.—The confession of faith which was agreed upon by the synod at their second session, teaches the doctrine of the trinity, of predestination, total depravity, particular redemption, effectual grace, and final perseverance.—This denomination differ from the Independents in this respect: They invite councils, which are advisory only;* but the Independents formerly decided all difficulties within themselves.†

CONONITES, a denomination which appeared in the sixth century. They derive their name from Conon, bishop of Tarsus. He taught that the body never lost its form; that its matter alone was subject to corruption and decay, and was to be restored when this mortal shall put on immortality.—In other points they agree with the Philoponists.‡ See Philoponists and Tritheists.

COPHTES, christians of Egypt, Nubia, and the adjacent countries. Their sentiments are similar with the Jacobites.§ See Jacobites: also part the second.

CORNARISTS, the disciples of Theodore Cornhert, a seetary in the states of Holland. He wrote at the same time against the Catholics, Lutherans, and Calvinists. He maintained that every reli-

* Those who are desirous of seeing a particular account of Congregational principles, may consult their "Platform of Church Discipline," which the brevity of this work does not admit of inserting at large.

† Neal's History of New England, vol. ii. p. 314. Wise's Works, p. 197—243.

‡ Mosheim's Ecclesiastical History, vol. i. p. 473.

§ Father Simons's Religion of the Eastern Nations, p. 110.

gious communion needed reformation; but he added, that no person had a right to engage in accomplishing it without a mission supported by miracles. He was also of opinion, that a person might be a good christian without being a member of any visible church.*

DAMIANISTS, a denomination in the sixth century; so called from Damian, bishop of Alexandria. The opinions maintained by this denomination were similar to those of the Angelites.‡ See Angelites.

DANCERS, a denomination which arose at Aix-la-Chapelle in the year 1373, whence they spread through the district of Liege, Hainault, and other parts of Flanders. It was customary among them for persons of both sexes, publicly, as well as in private, to fall a dancing all of a sudden; and, holding each others hands, to continue their motions with extraordinary violence, till, being almost suffocated, they fell down breathless together. They affirmed, that during these intervals of vehement agitation, they were favoured with wonderful visions. Like the Flagellants, they wandered about from place to place; had recourse to begging for their sustenance; treated with the utmost contempt both the priesthood and the public rites and worship of the church, and held secret assemblies.§

CORRUPTICOLÆ, a denomination which arose in the sixth century. They derive their name from their maintaining that the body of Christ was corruptible, that the fathers had owned it, and that to deny it was to deny the truth of our Saviour's passion.†

DAVIDISTS, a denomination in the sixteenth century; so called from David George, a native of Delft, who acquired great reputation by his prudent conversation. He deplored the decline of vital and practical religion, and endeavoured to restore it among his followers; but rejected as mean and useless, the external services of piety. He was charged with asserting, that he was the third David, Son of God; and that he ought to save men by grace, and not by death; and with denying the existence of angels and demons, the authority of the

* Encyclopædia, vol. v. p. 435. † Dict. Arts Sciences, vol. i. p. 492.
‡ Mosheim, vol. i. p. 473. § Ibid, vol. iii. pp. 206, 207.

scriptures, and the resurrection of the body.*

DESTRUCTIONISTS, a denomination of christians who teach that the final punishment threatened in the gospel to the wicked and impenitent, consists not in an eternal preservation in misery and torment, but in a total extinction of being; and that the sentence of annihilation shall be executed with more or less torment preceding or attending the final period, in proportion to the greater or less guilt of the criminal.

The name assumed by this denomination, like those of many others, takes for granted the question in dispute; viz. that the scripture word *destruction* means annihilation. In strict propriety of speech they should be called *Annihilationists*. The doctrine is largely maintained in the sermons of Mr. Samuel Bourn of Birmingham: it was held also by Mr. J. N. Scott, Mr. John Taylor of Norwich, and many others.

In defence of the system, Mr. Bourn argues as follows: There are many passages of scripture, in which the ultimate punishment to which wicked men shall be adjudged, is defined in the most precise and intelligible terms, to be an everlasting destruction from the power of God, which is equally able to destroy as to preserve. So when our Saviour is fortifying the minds of his disciples against the power of men, by an awe of the far greater power of God, and the punishment of his justice, he expresses himself thus: *Fear not them that kill the body, and after that have no more that they can do; fear him who is able to destroy both soul and body in hell.* Here he plainly proposes the destruction of the soul (not its endless pain and misery) as the ultimate object of the divine displeasure, and greatest object of our fear. And when he says, *These shall go away into everlasting punishment, but the righteous into life eternal*, it appears evident, that by that *eternal punishment*, which is set in opposition to *eternal life*, is not meant any kind of life, however miserable, but the same which the apostle expresses by *everlasting destruction from the presence and power of the Lord.* The very term *death* is most frequently made use of, to signify the end of wicked men in another world, or the final effect of divine justice in their punishment. *The wages of sin* (saith the apostle) *is death*,

* Mosheim, vol. iv. pp. 164,165. Crosby's History of the English Baptists, vol. i. p. 64. Dufresnoy's Chronological Tables, vol. ii. p. 249.

but eternal life is the gift of God through Jesus Christ our Lord. See also Rom. viii. 6.

To imagine that by the term *death* is meant an eternal life, though in a condition of extreme misery, seems, according to him, to be confounding all propriety and meaning of words. Death, when applied to the end of wicked men in a future state, he says, properly denotes a total extinction of life and being. It may contribute, he adds, to fix this meaning, if we observe that the state to which temporal death reduces men, is usually termed by our Saviour and his apostles *sleep*, because from this death the soul shall be raised to life again; but from the other, which is fully and properly death, and of which the former is but an image or shadow, there is no recovery: it is an *eternal death, an everlasting destruction from the presence of the Lord, and the glory of his power.*

He next proceeds to the figures by which the eternal punishment of wicked men is described, and finds them perfectly agreeing to establish the same doctrine. One figure, or comparison, often used, is that of combustible materials thrown into a fire, which will consequently be entirely consumed, if the fire be not quenched. *Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels.* The meaning is, a total irrevocable destruction. For as *the tree that bringeth not forth good fruit is hewn down and cast into the fire*, and is destroyed; as the useless chaff, when separated from the good grain, is set on fire, and if the fire be not quenched, is consumed; so, he thinks, it plainly appears that the image of unquenchable, or everlasting fire, is not intended to signify the degree or duration of torment, but the absolute certainty of destruction beyond all possibility of a recovery. So the cities of Sodom and Gomorrah are said to have suffered the vengeance of an *eternal fire;* that is, they were so effectually consumed or destroyed, that they could never be rebuilt: the phrase *eternal fire* signifying the irrevocable destruction of those cities, not the degree or duration of the misery of the inhabitants who perished.

The images of the *worm that dieth not, and the fire that is not quenched*, used in Mark ix. 43, are set in opposition to entering into life, and intended to denote a period of life and existence.

Our Saviour expressly assigns different degrees of future misery, in proportion to men's respective degrees of

guilt. (Luke xii. 47, 48.) But if all wicked men shall suffer torments without end, how can any of them be said to suffer but a few stripes? All degrees and distinctions of punishment seem swallowed up in the notion of never-ending, or infinite misery.

Finally: Death and eternal destruction, or annihilation, is properly styled in the new testament, an everlasting punishment, as it is irrevocable, and unalterable for ever; and it is most strictly and literally styled *an everlasting destruction from the presence of the Lord, and from the glory of his power.**

Dr. Edwards, in his answer to Dr. Chauncey, on the *salvation of all men*, says that this scheme was provisionally retained by Dr. C., i. e. in case the scheme of universal salvation should fail him; and therefore Dr. E. in his examination of that work appropriates a chapter to the consideration of it. Amongst other reasonings against it, are the following:—

1. The different degrees of punishment which the wicked will suffer according to their works, proves that it does not consist in annihilation, which admits of no degrees.

2. If it be said that the punishment of the wicked, though it will end in annihilation, yet shall be preceded by torment, and that this will be of different degrees according to the degrees of sin; it may be replied, this is making it to be compound, partly of torment, and partly of annihilation. The latter also appears to be but a small part of future punishment, for that alone will be inflicted on the least sinner, and on account of the least sin; and all that punishment which will be inflicted on any person above that which is due to the least sin, is to consist in torment. Nay, if we can form any idea in the present state of what would be dreadful or desirable in another, instead of its being any punishment to be annihilated after a long series of torment, it must be a deliverance to which the sinner would look forward with anxious desire. And is it credible that it was this termination of torment that our Lord held up to his disciples as an object of dread? Can this be the destruction of body and soul in hell? Is it credible that everlasting destruction from the presence of the Lord, and from the glory of his power, should constitute only a *part*, and a small part of future punishment; and such

* Bourn's Sermons, vol. i. p. 379—395. Also a Letter of his inserted in vol. iv. of "The Pillars of Priestcraft and Orthodoxy Shaken."

too as, after a series of torment, must, next to being made happy, be the most acceptable thing that could befal them? Can this be the object threatened by such language as recompensing *tribulation*, and taking *vengeance* in flaming fire? (2 Thess. i.) Is it possible that God should *threaten* them with putting an end to their miseries? Moreover, this *destruction* is not described as the conclusion of a succession of torments, but as taking place immediately after the last judgment. WHEN Christ shall come to be glorified in his saints, THEN shall the wicked be destroyed.

3. *Everlasting destruction from the presence of the Lord, and from the glory of his power*, cannot mean annihilation; for that would be no exertion of divine power, but merely the suspension of it. Let but the upholding power of God be withheld for one moment, and the whole creation would sink into nothing.

4. The punishment of wicked men will be *the same* as that of wicked angels. (Matt. xxv. 41.) *Depart ye cursed into everlasting fire, prepared for the devil and his angels.* But the punishment of wicked angels consists not in annihilation, but *torment*. Such is their present punishment in a degree, and such in a greater degree will be their punishment hereafter. They are "cast down to hell;" they "believe and *tremble*:" they are "reserved in chains under darkness, to the judgment of the great day: they cried, saying, What have we to do with thee? Art thou come to *torment* us before our time?" Could the devils but persuade themselves that they should be annihilated, they would believe and be at ease, rather than tremble.

5. The scriptures explain their own meaning in the use of such terms as *death, destruction, &c.* The second death is expressly said to consist in being *cast into the lake of fire and brimstone*, and as *having a part in that lake*; (Rev. xx. 14. xxi. 8.) which does not describe annihilation, nor can it be made to consist with it. The phrase *cut him asunder*, (Matt. xxiv. 51.) is as strong as those of *death* or *destruction*; yet that is made to consist of *having their portion with hypocrites, where shall be weeping and gnashing of teeth.*

6. The happiness of the righteous does not consist in eternal being, but eternal *well-being*; and as the punishment of the wicked stands every where opposed to it, it must consist not in the loss of being, but of *well-being*, and in suffering the contrary.*

* Dr. Edwards on *The salvation of all men strictly examined*, &c. chap. v.

DIGGERS, a denomination which sprung up in Germany in the fifteenth century; so called because they dug their assemblies under ground in caves and forests. They derided the church, its ministers, and sacraments.†

DIMOERITES. See Appollinarians.

DOCETÆ, a denomination in the first and second centuries; so called from the greek of *από του δοκειν, to appear*, because they held that Jesus Christ was born, lived in the world, died, and rose again, not in reality, but in appearance only. It was the common opinion of the Gnostics.‡ See Gnostics.

DONATISTS, a denomination which arose in the fourth century. They derived their name from Donatus, bishop of Numidia. They maintained that their community was alone to be considered as the true church, and avoided all communication with other churches, from an apprehension of contracting their impurity and corruption. Hence they pronounced the sacred rites and institutions void of all virtue and efficacy among those christians who were not precisely of their sentiments; and not only re-baptized those who came over to their party from other churches, but, with respect to those who had been ordained ministers of the gospel, they either deprived them of their office, or obliged them to be ordained a second time.§

DULCINISTS, the followers of Dulcinus, a layman, of Novara, in Lombardy, about the beginning of the fourteenth century. He taught that the law of the Father, which had continued till Moses, was a law of grace and wisdom; but that the law of the holy Ghost, which began with himself in the year 1307, was a law entirely of love, which would last to the end of the world.‖

DUNKERS, a denomination which took its rise in the year 1724. It was founded by a German, who, weary of the world, retired to an agreeable solitude within fifty miles of Philadelphia, for the more free exercise of religious contemplation. Curiosity attracted followers, and his simple and engaging manners made them proselytes. They soon settled a little colony called Euphrata, in allusion to the hebrews, who used to sing psalms on the border of the river Euphrates. This denomination seem to have obtain-

† Broughton, vol. i. p. 328. ‡ Ibid, p. 339. § Mosheim, vol. i, p. 333.
‖ Broughton's Historical Library, vol. i. p. 344.

ed their name from their baptizing their new converts by plunging. They are also called Tumblers, from the manner in which they performed baptism, which is by putting the person while kneeling head first under water, so as to resemble the motion of the body in the action of tumbling. They use the triune immersion, with laying on the hands, and prayer, even when the person baptized is in the water.

Their habit seems to be peculiar to themselves, consisting of a long tunic, or coat, reaching down to their heels, with a sash, or girdle, round the waist, and a cap, or hood, hanging from the shoulders, like the dress of the Dominican friars. The men do not shave the head or beard. The men and women have separate habitations and distinct governments. For these purposes they have erected two large wooden buildings, one of which is occupied by the brethren, the other by the sisters of the society; and in each of them there is a banqueting room, and an apartment for public worship: for the brethren and sisters do not meet together even at their devotions. They live chiefly upon roots and other vegetables; the rules of their society not allowing them flesh, except on particular occasions, when they hold what they call a love-feast; at which time the brethren and sisters dine together in a large apartment, and eat mutton, but no other meat. In each of their little cells they have a bench fixed, to serve the purpose of a bed, and a small block of wood for a pillow.—The Dunkers allow of no intercourse between the brethren and sisters, not even by marriage.

The principal tenet of the Dunkers appears to be this: That future happiness is only to be attained by penance and outward mortifications in this life; and that as Jesus Christ by his meritorious sufferings became the Redeemer of mankind in general, so each individual of the human race, by a life of abstinence and restraint, may work out his own salvation. Nay, they go so far as to admit of works of supererogation, and declare that a man may do much more than he is in justice or equity obliged to do; and that his superabundant works may therefore be applied to the salvation of others.

This denomination deny the eternity of future punishments, and believe that the dead have the gospel preached to them by our Saviour; and that the souls of the just are employed to preach the gospel to those

who have had no revelation in this life. They suppose the jewish sabbath, sabbatical year, and year of jubilee, are typical of certain periods after the general judgment, in which the souls of those who are not then admitted into happiness are purified from their corruption. If any within those smaller periods are so far humbled as to acknowledge the perfections of God, and to own Christ as their only Saviour, they are received to felicity; while those who continue obstinate are reserved in torments until the grand period typified by the jubilee arrives, in which all shall be made happy in the endless fruition of the Deity.—They also deny the imputation of Adam's sin to his posterity. They disclaim violence even in cases of self-defence, and suffer themselves to be defrauded or wronged rather than go to law.

Their church government and discipline are the same with the English Baptists, except that every brother is allowed to speak in the congregation; and their best speaker is usually ordained to be the minister. They have deacons and deaconesses from among their ancient widows and exhorters, who are all licensed to use their gifts statedly.*

EBIONITES, a denomination in the first and second century; so called from their leader Ebion, or from ther *poverty*, which Ebionites signifies in hebrew.—They believed the celestial mission of Christ, and his participation of a divine nature; yet they regarded him as a man born of Joseph and Mary according to the ordinary course of nature. They moreover asserted, that the ceremonial law instituted by Moses, was not only obligatory upon the jews, but also upon all others, and that the observance of it was very essential to salvation. They observed both the jewish sabbath and the Lord's day; and in celebrating the eucharist made use of unleavened bread. They abstained from the flesh of animals, and even from milk.—They rejected the old testament, and in the new testament received only the gospel of St. Matthew; and made use of a book which they styled "The Gospel according to the Hebrews."†

* Caspipina's Letters, p. 70—72. Annual Register, p. 343. Marshal's Catechism, p. 90. Review of North America, vol. i. p. 225.

† Mosheim, vol. i. pp. 173, 174. Hearne's Ductor Historicus, vol. ii. p. 74.

EFFRONTES, so called from their shaving their foreheads till they bleed, and then anointing them with oil; using no other baptism but this. They say the holy Ghost is nothing but a bare motion inspired by God in the mind, and that he is not to be adored.*

EICETÆ, a denomination in the year 680, who affirmed that, in order to make prayer acceptable to God, it should be performed dancing.†

ELCESAITES, a denomination in the second century; so called from their prophet Elcesai. His fundamental doctrine was, that Jesus Christ, who was born from the beginning of the world, had appeared from time to time under divers bodies.‡

ENCRATITES, or CONTINENTS, a name given to a sect in the second century, because they condemned marriage, forbade the eating of flesh, or drinking of wine; and rejected with a sort of horror all the comforts and conveniences of life. Tatian, an Assyrian, was the leader of this denomination. He regarded matter as the fountain of all evil, and therefore recommended in a peculiar manner the mortification of the body. He distinguished the creator of the world from the supreme Being, denied the reality of Christ's body, and blended the christian religion with several other tenets of the oriental philosophy.§

ENERGICI, a denomination in the sixteenth century; so called because they held that the eucharist was the *energy* and *virtue* of Jesus Christ; not his body, nor a representation thereof.‖

EONITES, a denomination in the twelfth century, followers of Eon d' Etoile, a gentleman of Bretagne. Having heard it sung in the church, *per eum qui venturus est judicare vivos et mortuos*, he concluded that he was the person who was to judge both quick and dead, from the resemblance between the word *eum* and his name. He was followed as a great prophet. Sometimes he walked with a great number of people, sometimes he lived in solitude, and appeared afterwards in greater splendour than before. He ended his days in a miserable prison, and left a considerable number of followers, whom persecution and death in the most dreadful forms, could not persuade to abandon his cause.¶

* Ross's View of all Religions, p. 233. † Dufresnoy's Chronological Tables, vol. i. p. 213. ‡ History of Religion, vol. 4. § Mosheim, vol. i. 180. ‖ History of Religion, vol. 4. ¶ Mosheim, vol. ii. pp. 457, 458, Broughton's Historical Library, vol. i. p. 361.

EOQUINIANS, a denomination in the sixteenth century; so called from one Eoquinus, their master, who taught that Christ did not die for the wicked, but for the faithful only.*

EPISCOPALIANS, so called from επι and σκοπεω. This appellation is given to those who prefer the episcopal government to all others, and assert that episcopacy was the constitution of the primitive church.

This denomination maintain, that bishops, presbyters, and deacons, are three distinct subordinate callings in God's church: that the bishops have a superiority over the priests, *jure divino*, and directly from God. To prove this point they allege, that during our Saviour's stay upon earth, he had under him two distinct orders of ministers—the twelve and the seventy; and after his ascension, immediately before which he had enlarged the powers of the eleven, we read of apostles, presbyters, and deacons, in the church: that the apostolic, or highest order, is designed to be permanent, is evident from bishops being instituted by the apostles themselves, to succeed them in great cities, as Timothy at Ephesus, Titus at Crete, &c. It appears that Timothy and Titus were superior to modern presbyters, from the offices assigned them. Timothy was by Paul empowered to preside over the presbyters of Ephesus, to receive accusations against them, to exhort, to charge, and even to rebuke them; and Titus was by the same apostle left in Crete for the express purpose of setting things in order, and ordaining presbyters in every city. It is said in 1 Tim. v. 19, *Against an elder receive not an accusation, but before one or two witnesses.* Therefore, say they, Timothy was a judge, presbyters were brought before him, and he was superior to them.†

For an account of the extent of the episcopal churches, see part the second.

ERASTIANS, so called from Erastus, a German divine of the sixteenth century. The pastoral office, according to him, was only persuasive, like a professor of sciences over his students, without any power of the keys annexed. The Lord's supper, and other ordinances of the gospel, were to be free and open to all. The minister might dissuade the vicious and unqualified from

* Ross's View of all Religions, p. 234.

† Neal's History of the Puritans, vol. i. p. 494. Dr. Edwards's Remains, p. 229. Ency. vol. vi. pp. 689—692.

the communion; but might not refuse it, or inflict any kind of censure: the punishment of all offences, either of a civil or religious nature, being referred to the civil magistrate.*

ETHNOPHRONES, greek, in english Paganizers. So they called a sect in the eighth century, who, professing christianity, joined thereto all the ceremonies of paganism; such as judicial astrology, divinations of all kinds, &c.; and who observed all feasts, times, and seasons, of the gentiles. The word is compounded of the greek ἔθνος, *nation*, and φρην, *thought* or *sentiment*.†

EUCHITES. See Massalians.

EUDOXIANS, a branch of the Arians in the fourth century; so called from Eudoxus, who, after the death of Arius, became head of the party.‡ See Arians.

EUNOMIANS. See Arians.

EUSEBIANS, so called from Eusebius, bishop of Cæsarea, in Palestine, in the fourth century. He maintained that there was a certain disparity and subordination between the persons of the Godhead.§ See Arians.

EUSTATHIANS, a denomination in the fourth century; so called from Eustathius, a monk. He prohibited marriage, the use of wine and flesh, feasts of charity, and other things of that nature. To those who were joined in wedlock he prescribed immediate divorce; and obliged his followers to quit all they had, as incompatible with the hopes of heaven.‖

EUTUCHITES, a denomination in the third century; so called from the greek, ευτυχειν, which signifies *to live without pain*, or *in pleasure*.

They held that our souls are placed in our bodies only to honour the angels who created them; and that we ought to rejoice equally in all events, because to grieve would be to dishonour the angels, their creators. They also held that Jesus Christ was not the Son of God, but of an unknown God.¶

EUTYCHIANS, a denomination in the fifth century; so called from Eutyches, abbot of a certain convent of monks at Constantinople.

They maintained that there was only one nature in Jesus Christ. The divine nature, according to them, had so

* Neal's History of the Puritans, vol. iii. p. 140. † Broughton.
‡ History of Religion, vol. 4. § Mosheim, vol. i. p. 291.
‖ Mosheim, vol. i. p. 313. Bayley's Dictionary, vol. ii.
¶ Broughton, vol. ii. p. 532.

entirely swallowed up the human, that the latter could not be distinguised: so that Jesus Christ was merely God, and had nothing of humanity but the appearance.*

FAMILISTS, a denomination which appeared in Holland about the year 1555.† They derive their origin from Henry Nicholas, a Westphalian, who styled his followers *The Family of Love.* He pretended to have a commission to teach mankind; and that there was no knowledge of Christ, nor of the scriptures, but in his family. To prove this point, he argued from 1 Cor. xiii. 5, 9, 10: *For we know but in part, and we prophesy in part; but when that which is perfect is come, then that which is imperfect shall be done away.* Hence he inferred that the doctrine of Christ is imperfect, and a more perfect doctrine should be revealed to *The Family of Love.*

This denomination also taught the following doctrines:—(1.) That the essence of religion consisted in the feelings of divine love; and, that it was a matter of the most perfect indifference what opinions christians entertained concerning the divine nature, provided their hearts burned with the pure and sacred flame of piety and love.—(2.) That the union of the soul with Christ transforms it into the essence of the Deity.—(3.) That the letter of the scripture is useless, and those sacred books ought to be interpreted in an allegorical manner.—(4.) That it was lawful for them, if for their convenience, to swear to an untruth, either before a magistrate, or any other person who was not of their society.‡

FARVONIANS, a branch of the Socinians; so called from Stanislaus Farvonius, who flourished in the sixteenth century. He asserted that Christ had been engendered, or produced out of nothing, by the supreme Being, before the creation of this terrestrial globe; and warned his disciples against paying religious worship to the divine Spirit.§ See Socinians.

FIFTH MONARCHY-MEN, a denomination which arose in the seventeenth century. They derived their name

* Barclay's Dictionary. Mosheim, vol. i. p. 413.

† This denomination appeared in England about the year 1580, where, when their founder was discovered, their books were ordered to be publicly burnt.

‡ Mosheim, vol. iv. p. 166. Broughton, vol. ii. p. 30. More's Mystery of Godliness, p. 256. Leigh's Critica Sacra, p. 253. Fulfilling of the Scriptures, vol. i. p. 166. § Mosheim, vol. iv. p. 201, 202.

from their maintaining that there will be a *fifth universal monarchy* under the personal reign of King Jesus upon earth. In consequence of this tenet, they aimed at the subversion of all human government.*

FLACIANS, the followers of Matthias Flacias Illyricus, who flourished in the sixteenth century. He taught that original sin is the very substance of human nature; and that the fall of man was an event which extinguished in the human mind every virtuous tendency, every noble faculty, and left nothing behind it but universal darkness and corruption.†

FLAGELLANTS, a denomination which sprang up in Italy in the year 1260, and was thence propagated through almost all the countries of Europe. They derive their name from the latin, *flagello*, to *whip*. The society that embraced this new discipline, ran in multitudes, composed of persons of both sexes, and all ranks and ages, through the public streets, with whips in their hands, lashing their naked bodies with the most astonishing severity, with a view to obtain the divine mercy for themselves and others, by their voluntary mortification and penance.—This sect made their appearance anew in the fourteenth century, and taught among other things that flagellation was of equal virtue with baptism, and the other sacraments; that the forgiveness of all sins was to be obtained by it from God, without the merit of Jesus Christ; that the old law of Christ was soon to be abolished; and that a new law, enjoining the baptism of blood, to be administered by whipping, was to be substituted in its place.

A new denomination of Whippers arose in the fifteenth century, who rejected the sacraments, and every branch of external worship, and placed their only hopes of salvation in *faith* and *flagellation*.‡

FLANDRIANS. See Mennonites.

FLORINIANS, a branch of the Valentinians in the second century; so called from Florinus, their leader.§ See Valentinians.

FRATRES ALBATI, a name which distinguished a denomination in the fifteenth century. They owed their origin to a certain priest, who descended from the Alps, arrayed in a white garment, and accompanied with a prodigious number of both sexes,

* Mosheim, vol. iv. p. 533. † Ibid. p. 43.
‡ Mosheim, vol. iii. pp. 94, 206, 277. § Ibid. vol. i. p. 189.

who, after the example of their chief, were also clothed in white linen. Hence they acquired the name *Fratres Albati*, i. e. *White Brethren*. They went in a kind of procession through several provinces, following a cross which their leader held erected like a standard; and by the striking appearance of their sanctity and devotion, captivated to such a degree the minds of the people, that persons of all ranks and orders flocked in crowds to augment their number. The new chief exhorted his followers to appease the anger of an incensed Deity, emaciated his body by voluntary acts of mortification and penance, endeavoured to persuade the European nations to renew the war against the Turks in Palestine, and pretended that he was favoured with divine visions which instructed him in the will and in the secrets of heaven.*

FRATRICELLI, in english *Little Brothers*, a denomination which appeared in Italy about the year 1298, and spread all over Europe. Their origin is attributed by some to one Herman Pongilup, who pretended that ecclesiastics ought to have no possession of their own.†

FRENCH PROPHETS. They first appeared in Dauphiny and Vivarais. In the year 1688, five or six hundred protestants of both sexes gave themselves out to be prophets, and inspired of the holy Ghost. They soon became so numerous, that there were many thousands of them inspired.‡ They had strange fits, which came upon them with tremblings and faintings, as in a swoon, which made them stretch out their arms and legs, and stagger several times before they dropped down. They struck themselves with their hands; they fell on their backs, shut their eyes, and heaved with their breasts. They remained a while in trances, and coming out of them with twitchings, uttered all which came into their mouths. They said they saw the heavens open, the angels, paradise, and hell. Those who were just on the point of receiving the spirit of prophecy dropped down, not only in the assemblies, crying out *mercy*, but in the fields, and in their own houses. The least of their assemblies made up four or five hundred, and some of them amounted to even three or four thousand persons. When the prophets had for a

* Mosheim, vol. iii. p. 275. † Broughton, vol. i. p. 427.

‡ They were people of all ages and sexes without distinction, though the greatest part of them were boys and girls from six or seven to twenty-five years of age,

while been under agitations of body they began to prophesy. The burden of their prophecies was, *Amend your lives, repent ye; the end of all things draws nigh!* The hills rebounded with their loud cries for mercy, and with imprecations against the priests, the church, the pope, and against the anti-christian dominion, with predictions of the approaching fall of popery. All they said at these times was heard and received with reverence and awe.

In the year 1706, three or four of these prophets came over into England, and brought their prophetic spirit along with them, which discovered itself in the same ways and manners; by extacies, and agitations, and inspirations under them, as it had done in France: and they propagated the like spirit to others, so that before the year was out, there were two or three hundred of these prophets in and about London, of both sexes, of all ages; men, women, and children: and they had delivered under inspiration four or five hundred prophetic warnings.

The great thing they pretended by their spirit was, to give warning of the *near approach of the kingdom of God, the happy times of the church, the millenium state.* Their message was, (and they were to proclaim it as heralds to the jews, and every nation under heaven, beginning at England) that the grand jubilee, the acceptable year of the Lord, the accomplishment of those numerous scriptures concerning the *new heavens*, and the *new earth*, the *kingdom of the Messiah*, the *marriage of the Lamb*, the *first resurrection*, or *the new Jerusalem descending from above*, were *now* even at the door—that this great operation was to be wrought on the part of man by spiritual arms only, proceeding from the mouths of those who should by inspiration, or the mighty gift of the Spirit, be sent forth in great numbers to labour in the vineyard—that this mission of his servants should be witnessed to by signs and wonders from heaven, by a deluge of judgments on the wicked universally throughout the world; as famine, pestilence, earthquakes, &c.—that the exterminating angels shall root out the tares, and there shall remain upon earth only good corn; and the works of men being thrown down, there shall be but one Lord, one faith, one heart, and one voice, among mankind. They declared that all the great things they spoke of would be manifest over the whole earth

within the term of three years.

These prophets also pretended to the gift of languages, of discerning the secrets of the heart, the gift of ministration of the same spirit to others by the laying on of hands, and the gift of healing. To prove they were really inspired by the holy Ghost, they alleged the complete joy and satisfaction they experienced, the spirit of prayer which was poured forth upon them, and the answer of their prayers by God.*

FRIENDS, or QUAKERS, a religious society which began to be distinguished about the middle of the seventeenth century. The doctrines peculiar to this society were first promulgated by George Fox, in England, about the year 1647, for which he was imprisoned at Nottingham, in the year 1649, and the year following at Derby. The appellation of Quakers was given them by way of contempt: some say on account of the *tremblings* under the impression of divine things which appeared in their public assemblies; but they themselves say it was first given them by one of the magistrates who committed George Fox to prison, on account of his bidding him and those about him to *tremble* at the word of the Lord. Whatever was the origin of the name, it became their usual denomination, though they themselves adopted the appellation of *Friends*.

From their first appearance they suffered much persecution. In New England they were treated with peculiar severity. The treatment which they as a body received, they consider, and so we apprehend must every true friend to liberty of conscience, as anti-christian and cruel.

During the persecutions which they met with in New England they applied to King Charles the second for relief, who granted a mandamus, dated Sep. 9. 1661, to put a stop to them. Neither were the good offices of this prince in their favour confined to the colonies; for in 1672 he released under the great seal four hundred of these suffering people, who were imprisoned in Great Britain.

To what has been alleged against them on account of *James Nayler*, they answer, that the extravagancies and blasphemies of him and his associates were disapproved at the time, and the parties disowned; nor was he restored till he had given signs of a sincere repentance, and publicly condemned his errors.

* Chauncey's Works, vol. iii. pp. 2—39.

In 1681 Charles the second granted to W. Penn the province of Pennsylvania. Penn's treaty with the Indians, and the liberty of conscience which he granted to all denominations, even those which had persecuted his own, do honour to his memory.

In the reign of James the second the *Friends*, in common with other English dissenters, were relieved by the suspension of the penal laws. But it was not till the reign of William and Mary that they obtained any thing like a proper legal protection.

An Act was made in the year 1696 which, with a few exceptions, allowed to their affirmation the legal force of an oath, and provided a less oppressive mode for recovering tythes under a certain amount; which provisions under the reign of George the first were made perpetual. For refusing to pay tythes, &c. however, they are still liable to suffer in the exchequer and ecclesiastical court, both in Great Britain and Ireland.

The doctrines of the society of Friends have been variously represented. Mr. John Evans, in his *sketch of denominations*, has been thought to have taken pains to prove them favourable to Socinianism. Without entering into any controversy on this subject, we shall give the reader an account which has been drawn up by one of themselves, and nearly in the words of their own writers.

1. *On God.*—They believe that God is one, and there is none other beside him; and that this one God is Father, Son, and holy Ghost,* as in Matt. xxviii. 19.—To the assertion that "the Quakers deny the trinity," William Penn answers, "Nothing less; they do believe in the holy Three, or the trinity of Father, Word, and Spirit, according to the scripture; but they are very tender of quitting scripture terms and phrases for schoolmen's; such as distinct and separate persons and subsistences, &c., from whence people are apt to entertain gross ideas and notions of the Father, Son, and holy Ghost: and they judge that a curious enquiry into those high and divine relations, though never so great truths in themselves, tend little to godliness, and less to peace."

2. *On Christ.*—They believe that Christ is both God and Man in wonderful union; not a God by creation or office, as some hold; nor Man by the assumption of a human body only, without a reasonable soul, as others suppose; nor that the manhood was swallowed up of the Godhead, as

* Claridge.

a third denomination grossly fancy; but God uncreated. (John i, 1—3. Col. i. 17.) *The true God.* (1 John v. 20.) *The great God.* (Pet. ii. 13.) And Man conceived by the holy Ghost, and born of the Virgin Mary. (Luke i. 31, 35.) Who suffered for our salvation, and was raised again for our justification, and ever liveth to make intercession for us.—In reply to the charge, that "the Quakers deny Christ to be *God*," W. Penn says, "A most untrue and uncharitable censure: for their great and characteristic principle being this, that Christ, as the divine Word, lighteth the souls of all men who come into the world, with a spiritual and saving light, according to John i. 9—12, (which none but the Creator of souls can do) it doth sufficiently shew they believe him to be God. They truly and expressly own him to be so, according to the scripture: *In him was life, and the life was the light of men—God over all, blessed for ever, &c.*"—And to the objection, that "the Quakers deny the *human nature* of Christ," he answers, "We never taught, said, or held, so gross a thing; for as we believe him to be *God over all, blessed for ever*, so do we truly believe him to be *of the seed of Abraham and David after the flesh*; and therefore truly and properly man like us, sin only excepted."

3. *On the scriptures.*—They believe the scriptures to be of divine authority, given by the inspiration of God through holy men: that they are a declaration of those things most surely believed by the primitive christians; and that they contain the mind and will of God, and are his commands to us: in that respect they are his declaratory word, and therefore are obligatory on us, and are profitable for doctrine, reproof, &c. They love and prefer them before all books in the world, rejecting all principles and doctrines that are repugnant thereto. "Nevertheless, (says Penn) because they are only a declaration of the fountain, and not the fountain itself, they are not to be esteemed the *principal* ground of all truth and knowledge, nor the *primary* rule of faith and manners; yet, because they are a true and faithful testimony of the first foundation, they are, and may be esteemed a *secondary* rule, subordinate to the Spirit, from whom they have all their excellence and certainty."—Barclay argues in support of this proposition thus: "That whereof the certainty and authority depends upon another, and which is

received as truth because of its proceeding from another, is not to be accounted the *principal* ground and *origin* of all truth and knowledge. But the scriptures' authority and certainty depend upon the *spirit* by which they were dictated; and the reason why they were received as truth is, because they proceeded from the Spirit: therefore they are not the principal ground of truth. The same argument will hold as to the other branch of the proposition, that it is not the primary adequate rule of faith and manners. Thus, that which is not the rule of my faith in believing the scriptures themselves, is not the primary adequate rule of faith and manners. But the scripture is not, nor can it be the rule of that faith by which I believe them, &c.: therefore they are not the primary adequate rule, &c. The principal rule of christians under the gospel, is not an outward letter, nor law outwardly written and delivered; but an inward, spiritual law, *engraven on the heart—the law of the Spirit of life—the word that is nigh, in the heart, and in the mouth.* God is teacher of his people himself; and there is nothing more express than that such as are under the new covenant *need no man to teach them:* yet it was a fruit of Christ's ascension, to send teachers and pastors for the perfecting of the saints; so that the same work is ascribed to the scriptures, as to the teachers; the one to make the man of God perfect, the other for the perfecting of the saints. This is the great work of the scriptures, and their service to us, that we may witness them fulfilled in us; and so discern the stamp of God's Spirit and ways upon them, by the inward acquaintance we have with the same Spirit and work in our hearts: and for our parts, we are very willing that all our doctrines and practices be tried by them, which we never refused, nor ever shall, in all controversies with our adversaries, as the judge and test; for we look upon them as the only fit outward judge of controversies among christians; and that whatever doctrine is contrary to their testimony, may therefore justly be rejected as false." They object to calling the scriptures the word of God, as being a name applied to Christ, the eternal Word, by the sacred writers themselves, though too often misunderstood, and therefore misapplied by those who extol the scripture above the immediate teaching of Christ's Spirit in the heart; whereas without the last, the first can-

not be profitably understood.

4. *On the original and present state of man.*—Wm. Penn says, "The world began with innocency; all was then good that God had made; and as he blessed the work of his hands, so their nature and harmony magnified him, their Creator. Not a jar in the whole frame: but man in paradise, the beast in the field, the fowl in the air, &c., worshipped, praised, and exalted his power, wisdom, and goodness. But this happy state lasted not long; for man, the crown and glory of the whole, being tempted to aspire above his place, unhappily yielded against command and duty, and so fell below it—lost the divine image, the wisdom, power, and purity he was made in; by which, being no longer fit for paradise, he was expelled that garden of God, and was driven out as a poor vagabond to wander in the earth."—Respecting the state of man under the fall, Barclay observes, "Not to dive into the many curious notions which many have concerning the condition of Adam before the fall, all agree in this, that he thereby came to a very great loss, not only in the things which related to the outward man, but in regard of that true fellowship and communion he had with God. This loss was signified to him in the command: *For in the day thou eatest thereof, thou shalt surely die.* (Gen. ii. 17.) This death could not be an outward death, or the dissolution of the outward man: for as to that, he did not die yet many hundred years after; so that it must needs respect his spiritual life and communion with God. The consequence of this fall, besides that which relates to the fruits of the earth, is thus expressed: *So he drove out the man, and placed at the east of the garden of Eden cherubims, and a flaming sword, which turned every way, to keep the way of the tree of life.* Now, whatever literal signification this may have, we may safely ascribe to this paradise a mystical signification, and truly account it that spiritual communion and fellowship which the saints obtain with God by Christ, to whom alone these cherubims give way, and unto as many as enter by him who calls himself the door. So that though we do not ascribe any whit of Adam's guilt to men, till they make it theirs by the like acts of disobedience; yet we cannot suppose that men who are come of Adam naturally, can have any good thing in their nature, which he from whom they derive their nature, had not himself to communicate to them. If then we may

affirm that Adam did not retain in his nature, as belonging thereto, any will or light capable to give him knowledge in spiritual things, then neither can his posterity; for whatever real good any man doth, it proceedeth not from his nature, as man, or the son of Adam; but from the seed of God in him, as a new visitation of life, in order to bring him out of his natural condition."

5. *On man's redemption through Christ.*—They believe that God who made man had pity on him; and in his infinite goodness and wisdom provided a mean for the restoration of fallen man, by a nobler and more excellent Adam, promised to be born of a woman; and which, in a signal manner, by the dispensation of the Son of God in the flesh, was personally and fully accomplished in him, as man's Saviour and Redeemer. He then overcame our common enemy, foiled him in the open field; and in our nature triumphed over him who had triumphed over it in our forefather Adam and his posterity: and that as truly as Christ overcame him in our nature, in his own person, so by his divine grace, being received and obeyed by us, he overcomes him in us.* —Respecting the doctrines of *satisfaction* and *justification*, Penn says, "I shall first speak *negatively* what we do not own: We cannot believe that Christ is the *cause*, but the *effect* of God's love, according to the testimony of the beloved disciple: *God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life.* We cannot say the death and sufferings of Christ were a *strict* and *rigid* satisfaction for that eternal death and misery due to man for sin and transgression; for such a notion were to make God's mercy little concerned in man's salvation: and as Christ died for sin, so we must die to sin, or we cannot be saved by the death and sufferings of Christ, or be thoroughly justified and accepted with God.—Now *positively* what we own as to justification: We believe that Jesus Christ was our holy sacrifice, atonement, and propitiation—that he bore our iniquities, and that by his stripes we are healed of the wounds Adam gave us in his fall—that God is just in forgiving true penitents upon the credit of that holy offering Christ made of himself to God for us—that what he did and suffered satisfied and pleased God, and was for the sake of fallen man who had displeased him—that through the eternal Spirit, he hath for

* Penn.

ever perfected them (in all times) who were sanctified, who walked not after the flesh, but after the Spirit. See Rom. viii. 1."

6. *On immediate revelation.*—They believe that the saving, certain, and necessary knowledge of God, can only be acquired by the inward, immediate revelation of God's Spirit. They prove this from 1 Cor. ii. 11, 12. *What man knoweth the things of a man, save the spirit of man that is in him? Even so the things of God knoweth no man, but the Spirit of God, &c.* Upon which they argue thus: "That which is spiritual can only be known and discerned by the Spirit of God. But the revelation of Jesus Christ, and the true and saving knowledge of him is spiritual: therefore the revelation of Jesus Christ, and the true and saving knowledge of him, can only be known and discerned by the spirit of God." In confirmation hereof, they also adduce 1 Cor. xii. 3: *No man can say Jesus is Lord, but by the holy Ghost.* "Consequently (say they) no man can know Jesus to be Lord, but by the holy Ghost." From the nature of the new covenant, they likewise prove that "the Spirit teacheth the righteous immediately, objectively, and continually; for thus it is expressed by the apostle: *For this is the covenant that I will make with the house of Israel after those days, saith the Lord: I will put my laws into their minds, and write them in their hearts; and I will be to them a God, and they shall be to me a people, &c.* (Heb. viii. 10.) The object here is God's law placed in the heart, and written in the mind, from whence they become God's people, and are brought truly to know him. In this then is the law distinguished from the gospel: the law before was outward, written on tables of stone; but now is inward, written in the heart. Where the law of God is put into the mind, and written in the heart, there the object of faith and revelation of God is inward, immediate, and objective: therefore the object of faith, and revelation of the knowledge of God, to every true christian, is inward, immediate, and objective. But these divine revelations, as they do not, so neither can they at any time contradict the scripture testimony, or right and sound reason." *(Barclay.)*

7. *On universal and saving light.*—They say that "God hath given to every man a measure of the light of his own Son—that God by this light invites, calls, and strives with every man, in order to save him; which as it is received or not resisted, works the sal-

vation of all, even of those who are ignorant of the death and sufferings of Christ, and of Adam's fall: but that this light may be resisted, in which case God is said to be resisted and rejected, and Christ to be again crucified; and to those who thus resist and refuse him he becomes their condemnation." They allege that, (1.) according to this doctrine, the mercy of God is excellently well exhibited, in that none are necessarily shut out from salvation; and his justice is demonstrated, in that he condemns none but those to whom he really made an offer of salvation, affording them the means sufficient thereunto.—(2.) It agrees and answers with the whole tenor of the gospel promises and threats, and with the nature of the ministry of Christ; according to which the gospel is commanded to be preached to every creature.—(3.) It magnifies and commends the merits and death of Christ, in that it not only accounts them sufficient to save *all*, but declares them to be brought so nigh to *all* as thereby to be put into the nearest capacity of salvation.—(4.) It exalts above all the grace of God, to which it attributes all good, even the least and smallest actions that are so; ascribing thereto not only the first beginnings and motions of good, but also the whole conversion and salvation of the soul.—(5.) It contradicts and overturns the false doctrine of the Socinians and others, who exalt the light of nature, the liberty of man's will; in that it wholly excludes the natural man from having any place or portion in his own salvation, by any working of his own, until he be first quickened, raised, and actuated by God's Spirit.—(6.) It makes the whole salvation of man solely and alone to depend upon God, and his condemnation wholly and in every respect to be of himself; in that he refused and resisted the Spirit of God that strove in his heart; and forces him to acknowledge God's just judgment in rejecting and forsaking him.

That God hath given to *every man* a measure of saving, sufficient, and supernatural light and grace, they prove, (1.) from John i. 9: *That was the true light, which lighteth every man that cometh into the world.* So that it is plain there comes no man into the world, whom Christ, who is the light of men, hath not enlightened in some measure, and in whose dark hearts this light doth not shine; though *the darkness comprehend it not*, yet it shines there; and the nature thereof is to dispel the darkness, where

men shut not there eyes upon it.—(2.) That a measure of this light is given to *all*, Christ tells us expressly in the parable of the sower. (Matt. xiii.) He says that the seed sown in those several sorts of ground is the *word of the kingdom*, which the apostle calls *the engrafted* (implanted) *word, which is able to save the soul.* The words themselves declare that it is that which is saving in the nature of it; for in the good ground it fructified abundantly. It was the same seed that was sown in the good ground which was also sown in the stony and thorny ground, and by the way-side; where it did not profit from the fear of persecution and the deceitfulness of riches, and not from any insufficiency in its own nature: so that though all are not saved by it, yet the seed of salvation is sown in the hearts of all by God, which would grow up and redeem the soul, if it were not choaked and hindered.

8. *On perfection and perseverance.*—They say that as many as do not resist this light, become holy and spiritual; bringing forth all those blessed fruits which are acceptable to God: and by this holy birth, to wit, Jesus Christ formed within us, and working in us, the body of death and sin is crucified and removed, and our hearts subjected to the truth, so as not to obey any of the suggestions and temptations of the evil one; but are freed from actually transgressing the law of God. For they entertain worthier notions both of the power and goodness of God, than to limit the operations of his grace to a partial cleansing of the soul from sin, even in this life. They believe that God doth vouchsafe to assist the obedient to experience a total surrender of the natural will to the guidance of his pure, unerring Spirit, through whose renewed assistance they are enabled to bring forth fruit unto holiness, and stand perfect in their present rank. (Matt. v. 48. 1 John ii. 14. iii. 3.) Yet this perfection still admits of a growth; and there remains always a possibility of sinning, where the mind does not most diligently and watchfully attend to the Lord. Moreover, they in whose hearts this inward grace has wrought in part, to purify and sanctify them, in order to their further perfection, may by their disobedience fall from it; *turn it to wantonness.* (Jude 4.) *Make shipwreck of faith.* (1 Tim. i. 19.) And after having *tasted of the heavenly gift, the good word of God, the powers of the world to come, &c.*, again *fall*

away. (Heb. vi. 4, 5, 6.) Yet such an increase and stability in the truth may, in this life, be attained, from which there can be no total apostasy.

9. *Concerning worship.*—Being persuaded that man, without the Spirit of Christ, inwardly revealed, can do nothing to the glory of God, or towards his own salvation, they think this influence especially necessary to the performance of the highest act of which the human mind is capable; even the worship of the Father of lights and spirits. Therefore they consider as obstructions to pure worship, all forms which divert the attention of the mind from the secret influence of this unction from the Holy One. Yet, although true worship is not confined to time and place, they think it incumbent on christians to meet often together, in testimony of their dependence on their heavenly Father, and for a renewal of their spiritual strength. When thus met, they believe it to be their duty to maintain the watch, by endeavouring to preserve the attention from being carried away by thoughts originating in the will of man; and patiently to wait for the arising of that life which, by subduing those thoughts, produces an inward silence, and therein affords a true sense of their condition; believing even a single sigh, arising from such a sense of our infirmities, and of the need we have of divine help, to be more acceptable to God than any performance, however specious, originating in the will of man. The benefit resulting from public worship they illustrate as follows: That as many candles lighted and put in one place, do greatly augment the light, and make it more to shine forth; so when many are gathered together into the same life and power, there is more of the glory of God, and his power appears to the refreshment of each individual; for he partakes not only of the light and life raised in himself, but that of all the rest: and therefore Christ has promised a blessing to such as assemble in his name, seeing he will be in the midst of them. (Matt. xviii. 20.) Yea, though there be not a word spoken, yet is the true spiritual worship performed, and the body of Christ edified. This is indeed strange and incredible to the mere natural and carnally-minded man, who will be apt to judge all time lost where there is not something spoken that is obvious to the outward senses; but let it be considered that prayer is two-fold, inward and outward: inward prayer is that secret turning of the mind

towards God, whereby, being secretly touched and awakened by the light of Christ in the conscience, and so bowed down under the sense of its iniquities, unworthiness, and misery, it looks up to God, and joining with the secret shinings of the seed of God, it is constantly breathing forth some secret desires and aspirations towards him. It is in this sense that we are so frequently in scripture commanded to pray continually; because it were impossible that men should be always on their knees, expressing words of prayer.—Outward prayer is: whereas the Spirit being thus in the exercise of inward retirement, and feeling the breathing of the Spirit of God to arise powerfully in the soul, receives strength and ability, by a superadded motion and influence of the Spirit, to bring forth audible words; and that either in public assemblies, or in private, or at meat, &c. But because this outward prayer depends upon the inward, and cannot be acceptably performed but as attended with a superadded motion and influence of the Spirit, therefore they cannot prefix set times to pray outwardly, so as to lay a necessity to speak words at such and such times, whether they feel this heavenly influence and assistance or not; for that (they judge) were tempting God, and coming before him without due preparation. They think it fit for them to present themselves before God by this inward retirement of the mind, and so to proceed further only as his Spirit shall help them and draw them thereto.—In speaking of silent worship, they do not wish to be understood as having bound themselves by any law to exclude preaching or praying: for as their worship consists not in words, neither does it in silence *as silence;* but in a holy dependence of the mind on God. This dependence necessarily produces silence, till the Spirit of God bring forth words to the edification of the church. Neither do they believe that either preaching or outward prayer is a necessary consequence of a silent dependence on God. They doubt not, but assuredly know, that the meeting may be good and refreshing, though from the sitting down to the rising up thereof there hath not been a word outwardly spoken; for nevertheless life may have been known to abound in each particular, and an inward growing up therein experienced thereby.

10. *On the ministry.*—As by the light, or gift of God, all true knowledge in things spiritual is received and revealed,

so by the same, as it is manifested and received in the heart, every true minister of the gospel is ordained and prepared for the work of the ministry; and by the leading, moving, and drawing thereof, ought every evangelist, and christian pastor, to be led and ordered in his labour and work of the gospel, both as to the place where, the persons to whom, and the time in which he is to minister. Moreover, they who have this authority, may and ought to preach the gospel, though without human commission or literature. But though they do not make human learning necessary, yet they are far from excluding true learning; to wit, that learning which proceeds from the inward teachings and instructions of the Spirit, whereby the soul lays up heavenly and divine lessons in the good treasure of the heart; and out of this treasure, as the good scribe, brings forth things new and old, according as the Spirit moves and gives true liberty, and as the glory of God requires; for whose glory the soul, which is the temple of God, learneth to do all things. This is the good learning which they think necessary to a true minister, by and through which learning a man can well instruct, teach and admonish, in due season, and testify for God from a certain experience, as did the blessed apostles of our Lord Jesus Christ; who *testified of what they had seen, heard, felt, and handled of the word of life.* (1 John i. 1.) That this special grace and gift of God is a necessary qualification to a minister, they say is clear from 1 Pet. iv. 10, 11: *As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God: if any man minister, let him do it as of the ability which God giveth, that God in all things may be glorified through Jesus Christ.* From which it appears that those who minister must do so according to the gift and grace received; but they who have not such a gift, cannot minister according thereunto. —(2.) *As good stewards of the manifold grace of God:* But how can a man be a *good* steward of that which he hath not? Can ungodly men, who are not gracious themselves, be *good stewards of the manifold grace of God?* And therefore in the following verse he makes an exclusive limitation of such as are not thus furnished; saying, *If any man speak, let him speak as the oracles of God; and if any man*

minister, let him do it as of the ability that God giveth; which is as much as if he had said, They who cannot thus speak, and thus minister, ought not to do it. Now what this ability is, is manifest by the former words; to wit, the *gift* received, and the *grace* whereof they are stewards, as by the immediate context doth appear. It cannot be understood of natural ability, because man in this condition is said not to know the things of God, and so cannot minister them to others. The words that immediately follow shew this also; viz. *that God in all things may be glorified.* But surely God is not glorified, but dishonoured, when natural men meddle in spiritual things which they do not understand.—And they believe that as they who have received this holy and unspotted gift, have received it *freely*, so are they *freely* to give it, without hire, far less to use it as a trade to get money by: yet if God call any from their employment, or trade, by which they acquire their livelihood, it may be lawful for such, according to the liberty which they feel given them in the Lord, to receive such temporals (to wit, what may be needful for them for meat and clothing) as are given them freely and cordially by those to whom they have communicated their spirituals. And as they dare not encourage any ministry but that which they believe to spring from the influence of the holy Spirit, so neither dare they attempt to restrain this influence to the male sex alone, or to persons of any condition in life; but whether male or female, whether bond or free, as they are all one in Christ, they equally allow such of them as they believe to be endued with a right qualification for the ministry, to exercise their gifts for the general edification of the church; and this liberty they esteem a peculiar mark of the gospel dispensation as foretold by the prophet Joel, and noticed by the apostle Peter. *(Barclay.)*

11. *On baptism and the supper.*—They believe that as there is *one Lord* and *one faith*, so there is *one baptism*; which is *not the putting away the filth of the flesh, but the answer of a good conscience before God, by the resurrection of Jesus Christ.* And this baptism is a pure and spiritual thing; to wit, the baptism of the *Spirit* and *fire*, by which we are buried with him, that being washed and purged from our sins, we may walk in newness of life; of which the baptism of John was a figure, which was commanded for a *time*,

and not to continue for *ever*. That this one baptism, which is the baptism of Christ, is not a washing with *water*, appears from the testimony of John, the proper and peculiar administrator of water-baptism: *I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the holy Ghost, and with fire.* (Matt. iii. 11.) Here John mentions two manners of baptizing, and two different baptisms; the one with *water*, and the other with the *Spirit;* the one whereof he was the *minister*, the other whereof Christ was the *minister:* and such as were baptised with the first, were not therefore baptized with the second. *I indeed baptize you—but he shall baptize you.* Though in the present time they were baptized with the baptism of water, they were not as yet, but were to be baptized with the baptism of Christ. From which they argue thus: "If those who were baptized with the baptism of water, were not therefore baptized with the baptism of Christ, then the baptism of water is not the baptism of Christ." And again: "If he that truly and really administered the baptism of water, did notwithstanding declare that he neither could nor did baptize with the baptism of Christ, then the baptism of water is not the baptism of Christ: but the first is true, therefore also the last." And indeed to understand it otherwise would, they say, make John's words void of good sense; for if their baptisms had been all *one*, why should he have said that those whom he had already baptized should yet be baptized with *another* baptism? Hence it follows that the baptism which Christ commanded, (Matt. xxviii. 19.) must relate to his own baptism, and not to that of John: to say it must be understood of water is but to beg the question, the text being wholly silent thereon.—With respect to the other rite, termed *the Lord's supper*, they believe that the communion of the body and blood of Christ is spiritual, which is the participation of his flesh and blood, by which the inward man is daily nourished in the hearts of those in whom Christ dwells; and this is most agreeable to the doctrine of Christ concerning this matter. For as without outward food the natural body hath not life, so also saith Christ: *Except ye eat the flesh of the Son of Man and drink his blood, ye have no life in you.* And as the outward body, eating outward food, lives thereby, so Christ

saith, he that eateth him shall live by him. So that it is by the inward man's partaking of this inward and spiritual body that man is united to God. *He that eateth my flesh, and drinketh my blood,* (saith Christ) *dwelleth in me, and I in him.* This cannot be understood of outward eating of outward bread: and as by this the soul must have fellowship with God, so also, so far as all the saints are partakers of this one body and one blood, they have a joint communion. This is the true and spiritual supper of the Lord, which men come to partake of by hearing the voice of Christ, and opening the door of their hearts, according to the plain words of scripture: *Behold, I stand at the door and knock; if any man hear my voice, and open the door, I will come in to him, and sup with him, and he with me.* (Rev. iii. 20.) Of which the breaking of bread by Christ with his disciples was a figure, which even they who had received the substance used in the church for a time for the sake of the weak; even as abstaining from things strangled, and from blood, the washing one another's feet, and the anointing the sick with oil; all which are commanded with no less authority and solemnity than the former; yet, seeing they are but the shadows of better things, they are unnecessary to such as have obtained the substance.

12. *On the resurrection.*—They believe the resurrection, according to the scripture, not only from sin, but also from death and the grave. They most steadfastly believe, that as our Lord Jesus Christ was raised from the dead by the power of the Father, and was the first fruits of the resurrection, so every man in his own order shall arise; they that have done well to the resurrection of eternal life, but they that have done evil to everlasting condemnation. And as the celestial bodies do far excel the terrestrial, so they expect our spiritual bodies in the resurrection shall far excel what our bodies now are.†

Having treated of the foregoing principles of religion as professed by the *Friends,* we now proceed to notice some tenets which more immediately relate to their conduct among men.

1. *On oaths and war.*—With respect to the former of these, they abide literally by these words of our Saviour: *Again, ye have heard that it hath been said by them of old time, thou shalt not forswear thyself, &c. But I say unto you, swear not at all; neither by heaven, &c., but*

* Barclay's Summary.

† Penn. Sewell.

let your communication be yea, yea, nay, nay; for whatsoever is more than these cometh of evil. (Matt. v. 33, 34.) As also the words of the apostle James: *But above all things, my brethren, swear not; neither by heaven, neither by the earth, neither by any other oath: but let your yea be yea, and your nay nay, lest ye fall into condemnation.* Did any one purpose seriously, and in the most rigid manner, to forbid any thing, could he use a more full and general prohibition, and that without any exception? For Christ first proposeth it to us negatively: *Swear not at all; neither by heaven, nor by the earth, nor by Jerusalem, nor by thy head, &c.* And afterwards James: *Swear not by heaven, nor by the earth, nor by any other oath.* He also presseth it affirmatively: *But let your communication be yea, yea, nay, nay; for whatsoever is more than these cometh of evil.* And saith James, *Lest ye fall into condemnation.* Which words do make a full prohibition, and free from all exception: and they think it is not lawful to make void a general prohibition, unless some exception be as clearly and evidently expressed as the prohibition. And as a collateral evidence of the truth of what is here advanced, they observe that these fore-mentioned words were understood by the ancient fathers of the first three hundred years after Christ to be a prohibition of all sorts of oaths.—From the same sacred collection of the most excellent precepts of moral and religious duty, from the example of our Lord himself, and from the corresponding convictions of his Spirit in their hearts, they are confirmed in the belief, that wars and fightings are in their origin and effects utterly repugnant to the Spirit and doctrine of Christ, who by excellency is called the Prince of Peace. For thus he saith: *Ye have heard that it hath been said, an eye for an eye, and a tooth for a tooth: but I say unto you, love your enemies; bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you.* These words, with respect to revenge, as the former in the case of swearing, do forbid some things which in time past were lawful to the jews, considering their condition and dispensation, and command unto such as will be the disciples of Christ, a more perfect charity, patience and suffering, than was required by the law of Moses. They think it is as easy to reconcile the greatest contradictions, as these laws of our Lord Jesus

Christ with the wicked practices of wars.—To prove that war is not lawful to Christians, they likewise argue thus:—(1.) Christ commands that we should love our enemies: but war, on the contrary, teaches us to hate and destroy them.—(2.) The apostle James testifies that wars and strifes come from the lusts which war in the members of carnal men: but christians, that is, those that are truly saints; *have crucified the flesh with its affections and lusts;* therefore they cannot indulge them in waging war.—(3.) The apostle Paul admonisheth christians that they defend not themselves, neither avenge, by rendering evil for evil; but give place unto wrath, because vengeance is the Lord's. *Be not overcome of evil; but overcome evil with good. If thine enemy hunger feed him, if he thirst give him drink.* But war throughout teacheth, and enjoineth quite the contrary of this.—(4.) The prophets Isaiah and Micah have expressly prophesied, that *in the mountain of the house of the Lord, Christ shall judge the nations;* and then *they shall beat their swords into ploughshares, &c.;* and *there shall be none to hurt nor kill in the holy mountain of the Lord:* but outward war is appointed for killing and destroying. And the ancient fathers of the first three hundred years after Christ did affirm these prophecies to be fulfilled in the christians of their time, who were most averse to war; concerning which Justin Martyr, Tertullian and others, may be seen.* *(Barclay.)*

2. *On deportment.*—(1.) They affirm that it is not lawful for christians either to give or receive such flattering titles of honour, as your Holiness, your Majesty, your Excellency, &c.; because these titles are no part of that obedience which is due to magistrates or superiors; neither doth the giving them add to, or the not giving them diminish from that subjection we owe to them, which consists in obeying their just and lawful commands, and not in giving flattering titles. But they do not object to give to men those titles that are descriptive of their station or office; such as *king, prince, duke, earl, bishop,* &c. Neither do they think it right to use what are commonly called compliments; such as, *your humble servant,*

* Fox, in his book of Martyrs, mentions several who objected to titles and war; and those early reformers, the Waldenses, who first appeared in the twelfth century, prohibited and condemned in their society all wars and suits of law, self-defence against unjust violence, and oaths of all kinds. See Mosheim's Ecclesiastical History, vol. iii. p. 125.

your most obedient servant, &c. Such customs have led christians to lie; so that to use falsehood is now accounted civility: for it is notorious that these compliments import not any design of service. They disuse those names of the months and days, which, having been given in honour of the heroes and false gods of the heathen, originated in their flattery or superstition: they likewise condemn the custom of speaking to a single person in the plural number, as having also arisen from motives of adulation.—(2.) They affirm that it is not lawful for christians to kneel, or prostrate themselves to any man, or to bow the body, or to uncover the head to them; because kneeling, bowing, and uncovering the head, is the only outward signification of our adoration towards God; and therefore it is not lawful to give it unto man.—(3.) They affirm that it is not lawful for christians to use superfluities in apparel, as are of no use, save for ornament and vanity.—(4.) That it is not lawful to use games, sports, or plays among christians, under the notion of recreation, which do not agree with christian gravity and sobriety; for sporting, gaming, mocking, jesting, vain talking, &c., are not christian liberty nor harmless mirth. They allege that the chief end of religion is to redeem men from the spirit and vain conversation of the world, and to lead them into inward communion with God; therefore every thing ought to be rejected that wastes our precious time, and diverts the mind from the witness of God in the heart, and from the living sense of his fear, and that evangelical spirit which is the ornament of a christian.

With regard to *religious liberty*, they hold that the rights of conscience are sacred and unalienable, subject only to the control of the Deity, who has not given authority to any man, or body of men, to compel another to his or their religion. *(Barclay.)*

3. *On their church government, or discipline.*—To effect the salutary purposes of discipline, they have established monthly, quarterly, and yearly meetings. A monthly meeting is usually composed of several particular congregations, situated within a convenient distance from each other. Its business is, to provide for the subsistence of the poor, (for the friends maintain their *own* poor) and for the education of their offspring; to judge of the sincerity and fitness of persons appearing to be convinc-

ed of their religious principles, and desiring to be admitted into membership; to deal with disorderly members, and if irreclaimable, to disown them. Monthly meetings also grant to such of their members as remove into other monthly meetings, certificates of their membership and conduct; without which they cannot gain membership in such meetings. Each monthly meeting is required to appoint certain persons under the name of overseers, who when any case of complaint, or disorderly conduct, comes to their knowledge, are to see that private admonition, agreeable to the gospel rule, Matt. xviii. 15—17, be given, previous to its being laid before the monthly meeting. All marriages among them are proposed to these meetings for their concurrence, which is granted, if, upon enquiry, the parties appear clear of other engagements respecting marriage, and if they also have the consent of their parents or guardians; without which concurrence no marriages are allowed: for this society has always scrupled to acknowledge the exclusive authority of the priests to marry. Their marriages are solemnised in a public meeting for worship; and the monthly meeting keeps a record of them; as also of the births and burials of its members. This society does not allow its members to sue each other at law; it therefore enjoins all to end their differences by speedy and impartial arbitration, agreeably to the rules laid down; and if any refuse to act according to these rules, they are disowned. Several monthly meetings compose a quarterly meeting, to which they send representatives, who produce at the quarterly meetings, written answers from the monthly meetings, to certain queries respecting the conduct of their members, and the meetings care over them. The accounts thus received, are digested into one, which is sent also in the form of answers to queries, by representatives to the yearly meeting. Appeals from the judgment of monthly meetings are brought to the quarterly meetings, whose business also it is to assist in any difficult case, or where remissness appears in the care of the monthly meetings over the individuals who compose them. The yearly meeting has a general superintendance of the society in the country in which it is established; and therefore, as particular exigences arise, it gives advice, makes such regulations as appear to be requisite, or excites to the

observance of those already made. Appeals from the judgment of quarterly meetings are here finally determined. There are seven yearly meetings: viz. at London, to which come representatives from Ireland; New England, New York, Pennsylvania, and New Jersey; Maryland, Virginia, the Carolinas, and Georgia: and they in general maintain a friendly correspondence by epistles with each other.—There are also monthly, quarterly, and yearly meetings of women Friends, held at the same times and places with the men's meetings in separate apartments, on which devolve those parts of the christian discipline wherein their own sex are more peculiarly concerned. Those who believe themselves required to speak in meetings for worship, are not immediately acknowledged as ministers by their monthly meetings; but time is taken for judgment, that the meeting may be satisfied of their call and qualification; and in order that those who are in the situation of ministers may have the tender sympathy and counsel of those of either sex, who, by their experience in the work of religion are qualified for that service, the monthly meetings are advised to select such under the denomination of elders. These, and ministers approved by their monthly meetings, have assemblies peculiar to themselves, called meetings of ministers and elders, in which they have an opportunity of exciting each other to a discharge of their respective duties, and of extending advice to those who may appear to be weak, without any needless exposure. Such meetings are generally held in the compass of each monthly, quarterly, and yearly meeting; and are conducted by rules prescribed by the yearly meeting, and have no authority to make any alteration or addition. The members of them unite with their brethren in the meetings for discipline, and are equally accountable to the latter for their conduct. No minister is allowed to travel abroad without a certificate from the monthly meeting they belong to, expressive of its approbation. This society has also meetings for sufferings, which are composed of members chosen by the several quarterly meetings. They were originally instituted and thus named in times of persecution; and are continued to superintend the general concerns of the society, during the interval of the yearly meetings.* *(Summary.)*

* History of Religion, vol. iv.

[In apology for the length of the foregoing article, in which the reader is referred to the authorities cited at the foot of the page,* it is proper to say, it was inserted at the request of an intelligent *Friend*, and in consequence of complaints of misrepresentations in other publications. The contrary opinions on several points will be found under the articles Calvinist, Baptist, Episcopalians, &c.]

GAIANITÆ, a denomination which sprang from the Eutychians. They derive their name from Gaian, a bishop of Alexandria, in the sixth century, who denied that Jesus Christ, after the hypostatical union, was subject to any of the infirmities of human nature.

GAZARES, a denomination which appeared about the year 1197, at Gazare, a town of Dalmatia. They held almost the same opinions with the Albigenses; but their distinguishing tenet was, that no human power had a right to sentence men to death for any crime whatever.

GEORGIANS. See Iberians.

GNOSIMACHI, a name which distinguished those in the seventh century who were professed enemies to the *Gnosis*, i. e. the studied knowledge or science of christianity, which they rested wholly on good works; calling it a useless labour to seek for knowledge in the scripture. In short they contended for the practice of morality in all simplicity, and blamed those who aimed at improving and perfecting it by a deeper knowledge and insight into the doctrines and mysteries of religion. The Gnosimachi were the very reverse of the Gnostics.

GNOSTICS. This denomination sprang up in the first century. Several of the disciples of Simon Magus held the principles of his philosophy, together with the profession of christianity, and were distinguished by the appellation of Gnostics, from thier boasting of being able to restore mankind to the knowledge, γνωσις, of the su-

* Sewell's history of the people called Quakes. octavo edit. vol. i. pp. 45—432. vol. ii. p. 552. Richard Claridge's life and posthumous Works, p. 414—442. Penn's Works, folio edit. vol. i. p. 859. 860. vol. ii. p. 783—878. Barclay's Works, folio edit. p. 84—876. Barclay's Apology, prop. ii. sect. 6—13. prop. iii. sect. 2—6. prop. iv. sect. 2. prop. v. and vi. sect. 11—22. prop. vii. viii. ix. prop. x sect. 16—18. prop. xi. sect. 6—21. prop. xii. sect. 3. prop. xiv. xv. sect. 2—14. A summary of the history, doctrine, &c. of the Friends, p. 4—21. Bevan's refutation of the more modern misrepresentations of Friends. p. 21—95.

preme Being which had been lost in the world. This party was not conspicuous for its numbers or reputation before the time of Adrian.* It derives its origin from the oriental philosophy. The doctrine of a soul distinct from the body, which had pre-existed in an angelic state, and was for some offence committed in that state, degraded and confined to the body as a punishment, had been the great doctrine of the eastern sages from time immemorial. Not being able to conceive how evil in so great an extent could be subservient to good, they supposed that good and evil have different origins. So mixed a system as this is, they therefore thought to be unworthy of infinite wisdom and goodness. They looked upon matter as the source of all evil, and argued in this manner: There are many evils in this world, and men seem impelled by a natural instinct to the practice of those things which reason condemns; but that eternal mind from which all spirits derive their existence, must be inaccessible to all kinds of evil, and also of a most perfect and beneficent nature. Therefore the origin of those evils with which the universe abounds, must be sought some where else than in the Deity. It cannot reside in him who is all perfection: therefore it must be without him. Now there is nothing without or beyond the Deity but matter: therefore matter is the centre and source of all evil, and of all vice. Having taken for granted these principles, they proceeded further, and affirmed that matter was eternal, and derived its present form not from the will of the supreme God, but from the creating power of some inferior intelligence, to whom the world and its inhabitants owed their existence. As a proof of their assertion, they alleged, that it was incredible that the supreme Deity, perfectly good and infinitely removed from all evil, should either create or modify matter which is essentially malignant and corrupt; or bestow upon it, in any degree, the riches of his wisdom and liberality.

In their system it was generally supposed, that all intelligences had only one source, viz. the Divine Mind. And to help out the doctrine concerning the origin of evil, it was imagined, that though the Divine Being himself was es-

* Under the general appellation of Gnostics, are comprehended all those who in the first ages of christianity, blended the oriental philosophy with the doctrines of the gospel.

sentially and perfectly good, those intelligences, or spirits, who were derived from him, and especially those who were derived from them, were capable of depravation. It was further imagined, that the derivation of those inferior intelligent beings from the Supreme, was, by a kind of efflux, or emanation, a part of the substance, being detached from the rest, but capable of being absorbed into it again.* To those intelligences, derived mediately or immediately from the Divine Mind, the author of this system did not scruple to give the name of gods, thinking some of them capable of a power of modifying matter.

The oriental sages expected the arrival of an extraordinary messenger of the Most High upon earth; a messenger, invested with a divine authority, endowed with the most eminent sanctity and wisdom; and peculiarly appointed to enlighten with the knowledge of the Supreme Being, the darkened minds of miserable mortals, and to deliver them from the chains of the tyrants and usurpers of this world. When, therefore, some of these philosophers perceived, that Christ and his followers wrought miracles of the most amazing kind, and also of the most salutary nature to mankind, they were easily induced to connect their fundamental doctrines with christianity, by supposing him the great messenger expected from above, to deliver men from the power of the malignant genii, or spirits, to whom, according to their doctrine, the world was subjected; and to free their souls from the dominion of corrupt matter. But though they considered him as the Son of the Supreme God, sent from the pleroma, or habitation of the everlasting Father, they deny his divinity, looking upon him as inferior to the Father. They rejected his humanity, upon the supposition, that every thing concrete and corporeal, is in itself essentially and intrinsically evil. Hence the greatest part of the Gnostics denied that Christ was clothed with a real body, or that he suffered really for the sake of mankind, the pains and sor-

* The great boast of the Gnostics, was their doctrine concerning the derivation of various intelligences from the Supreme Mind, which they thought to be done by emanation or efflux: and as those were equally capable of producing other intelligences in the same manner, and some of them were male, and others female, there was room for endless combinations of them. It is supposed that the apostle Paul, when he censures endless genealogies and fables, has reference to the philosophy of the Gnostics.

rows, which he is said to have endured in the sacred history. They maintained that he came to mortals with no other view than to deprive the tyrants of this world of their influence upon virtuous and heaven-born souls; and, destroying the empire of these wicked spirits, to teach mankind how they might separate the divine mind from the impure body, and render the former worthy of being united to the Father of spirits.

Their persuasion that evil resided in matter, rendered them unfavourable to wedlock, and led them to hold the doctrine of the resurrection of the body in great contempt. They considered it as a mere clog to the immortal soul, and supposed that nothing was meant by it but either a moral change in the minds of men, which took place before they died; or that it signified the ascent of the soul to its proper abode in the superior regions, when it was disengaged from its earthly incumbrance.—The notion which this denomination entertained, that the malevolent genii presided in nature, and that from them proceed all diseases and calamities, wars and desolations, induced them to apply themselves to the study of magic, to weaken the powers, or suspend the influences of these malignant agents.

The Gnostic doctrine concerning the creation of the world by one or more inferior beings of an evil, or at least of an imperfect nature, led them to deny the divine authority of the books of the old testament; and when they were challenged to produce authorities for their doctrines, some referred to the writings of Abraham, Zoroaster, Christ, and his apostles; others boasted of having drawn their opinions from secret doctrines of Christ; others that they had arrived to these degrees of wisdom by an innate vigour of mind; others that they were instructed by Theudas, a disciple of St. Paul; and by Matthias, one of the friends of our Lord.

As the Gnostics were philosophic and speculative people, and affected refinement, they did not make much account of public worship, or of positive institutions of any kind: they are said not to have had any order in their churches.

As many of this denomination thought that Christ had not any real body, and therefore had not any proper flesh and blood, it seems on this account when they used to celebrate the eucharist they did not make any use of wine,

which represents the blood of Christ, but of water only.

We have fewer accounts of what they thought or did with respect to baptism; but it seems that some of them at least disused it: and it is said that some abstained from the eucharist and from prayer.

The greatest part of this denomination adopted rules of life which were full of austerity, recommending a strict and rigorous abstinence; and prescribed the most severe bodily mortifications, from a notion that they had a happy influence in purifying and enlarging the mind, and in disposing it for the contemplation of celestial things. That some of the Gnostics, in consequence of making no account of the body, might think that there was neither good nor evil in any thing relating to it, and therefore suppose themselves at liberty to indulge in any sensual excesses, is not impossible; though it is more probable that every thing of this nature would be greatly exaggerated by the enemies of this denomination.*

The Egyptian Gnostics are distinguished from the Asiatic by the following difference in their religious system.

1. That, besides the existence of a Deity, they maintained that also of an eternal matter, endued with life and motion; yet they did not acknowledge an eternal principle of darkness, or the evil principle of the Persians.

2. They supposed that our blessed Saviour was a compound of two persons; of the Man Jesus, and of Christ the Son of God: that the divine nature entered into the Man Jesus when he was baptized by John in the river Jordan, and departed from him when he was seized by the jews.

3. They attributed to Christ a real, not an imaginary body.

4. Their discipline, with respect to life and manners, was much less severe than that of the Asiatic sect.

Both these branches of the Gnostics were subdivided into various denominations.† See Antitactes, Ascodrutes, Bardesanistes, Basilidians, Bogomiles, Carpocratians, Cerdonians, Cerinthians, Marcosians, Ophites, Saturnians, Simonians, and Valentinians.

GORTONIANS, a denomination which sprang from

* See Lardner's Works, vol. ix.; in which he shews that the opinions of most ancient sects have been misrepresented.

† Mosheim's Ecclesiastical History, vol. i. pp. 69—109. Priestley's Ecclesiastical History, vol. i. pp. 51—186. History of early opinions, vol. i. p. 120. Percival's Dissertations.

the Antinomians, and made great disturbance in New England in the year 1643. Samuel Gorton was the leader of this denomination: he was charged with maintaining the sentiments of the Antinomians and Familists.*

GREEK CHURCH. In the eighth century there arose a difference between the eastern and western churches, which was carried on with great vehemence during the ninth century; and in the eleventh century a total separation took place. At that time the patriarch Michael Cerularius, who was desirous to be freed from the papal authority, published an invective against the Latin church, and accused its members of maintaining various errors. Pope Leo the ninth retorted the charge, and sent legates from Rome to Constantinople. The Greek patriarch refused to see them; upon which they excommunicated him and his adherents publicly in the church of St. Sophia, A. D. 1054. The Greek patriarch excommunicated those legates, with all their adherents and followers, in a public council; and procured an order of the emperor for burning the act of excommunication which they had pronounced against the Greeks. This rupture has never been healed; and at this day a very considerable part of the world profess the religion of the Greek, or eastern church.—The Nicene and Athanasian creeds are the symbols of faith in this church.

The principal points which distinguish the Greek church from the Latin, are as follow: —(1.) They maintain that the holy Ghost proceeds from the Father only, and not from the Father and Son.—(2.) They disown the authority of the pope, and deny that the church of Rome is the true catholic church.†—(3.) They do not affect the character of infallibility.—(4.) They utterly disallow works of supererogation, indulgences, and dispensations.—(5.) They admit of prayers and services for the dead, as an ancient and pious custom; and even pray for the remission of their sins: but they will not allow the doctrine of purgatory,‡ or

* Hutchinson's History, vol. i. p 117.

† The eastern church attach no idea of personal sanctity or infallibility to the patriarch of Constantinople, their supreme head, although he bears the style of the thirteenth apostle.

‡ The Greeks, and all the eastern nations in general, are of opinion that departed souls will not be immediately and perfectly happy; but that the first paradise will be a state of repose, and the next of eternal felicity.

determine any thing dogmatically, concerning the state of departed souls.—(6.) They sometimes defer the baptism of their children till they are three, four, five, or ten years of age.*—(7.) The chrism, or baptismal unction, immediately follows the immersion of baptism. The priest anoints the person baptized in the principal parts of the body, with an ointment consecrated with many curious circumstances for that purpose by a bishop: this chrism is called the unction with ointment. Extreme unction is called the consecration with holy oil. This chrism is a mystery peculiar to the Greek communion, and holds the place of confirmation in that of the Roman: it is styled *the seal of the gift of the holy Ghost.*—(8.) They insist that the sacrament of the Lord's supper ought to be administered in both kinds:† and they give the sacrament to children immediately after baptism.—(9.) ‡ They exclude confirmation and extreme unction out of the seven sacraments.—(10.) They deny auricular confession to be a divine precept, and say it is only a positive institution of the church. Confession and absolution constitute this mystery § in the Greek church, in which penance does not make a necessary part.—(11.) They do not pay any religious homage to the eucharist.—(12.) They administer the communion to the laity both in sickness and health.—(13.) They do not admit of images in bass-relief, or embossed work; but use painting and sculpture in silver.—(14.) They permit their

* This is the custom of the Georgians, who are a part of the Greek church. The Greeks perform baptism by dipping the person three times under water distinctly, in the name of the Father, Son, and holy Ghost.

† The napkin which is spread upon the holy table must be consecrated by a bishop, and have some small particles of the relics of a martyr mixed in the web, without which the eucharist cannot be administered.

‡ The last sacrament of the Greek church, is that of the holy oil, or *euchaluion*, which is not confined to persons in the last extremity, like the extreme unction of the Roman church; but is administered, if required, to devout persons upon the slightest malady. Seven priests are required to administer this sacrament regularly, and it cannot be administered at all by less than three. After the oil is solemnly consecrated, each priest, in his turn, anoints the sick person, and prays for his recovery.

§ Sacraments are called mysteries in the Greek church. By the Greeks, a mystery is defined to be a ceremony, or act, appointed by God, in which he giveth, or signifieth his grace; and of the seven which they celebrate, four are to be received by all christians; viz. baptism, the baptismal unction, the eucharist, and confession. None of the other are considered as obligatory upon all. See Supplement to the Encyclopædia, vol. i. p. 487.

secular clergy to marry once; but never twice, unless they renounce their function, and become laymen.*—(15.) They condemn all fourth marriages.

The invocation of saints, and transubstantiation, are alike received by the Greek and Latin churches. They observe a number of holidays, and keep four fasts in the year more solemn than the rest; of which the fast in lent, before easter, is the chief.

The service of the Greek church is too long and complicated to be particularly described in this work: the greatest part consists in psalms and hymns.—Five orders of priesthood belong to the Greek church; viz. bishops, priests, deacons, sub-deacons, and readers; which last includes singers, &c. The episcopal order is distinguished by the titles of metropolitan, archbishops, and bishops. The head of the Greek church, the patriarch of Constantinople is elected by twelve bishops, who reside nearest that famous capital; but the right of confirming this election belongs only to the Turkish emperor. The power of this prelate is very extensive. He not only calls councils by his own authority to decide controversies and direct the affairs of the church, but, with the permission of the emperor, he administers justice, and takes cognizance of civil cases among the members of his communion. The other patriarchs are of Jerusalem, Antioch, and Alexandria, who are nominated by the patriarch of Constantinople. Besides the power of nominating the other three patriarchs, and all episcopal dignitaries, the patriarch of Constantinople enjoys a most extensive jurisdiction; comprising the churches of Anatolia, Greece, Wallachia, Moldavia, and the islands of the Archipelago.—For the administration of ecclesiastical affairs, a synod, convened monthly, is composed of the heads of the church resident in Constantinople. In this assembly the patriarch of Constantinople presides with those of Antioch and Jerusalem, and twelve archbishops.

In regard to discipline and worship, the Greek church has the same division of the clergy into regular and secular, the same spiritual jurisdiction of bishops and their officials, the same distinction of ranks and offices with the church of Rome.

There is a branch of the Greek church that, though joined in communion of doctrine and worship with the

* Their regular, or monastic clergy, are never allowed to marry.

patriarch of Constantinople, refuse to receive his legatees, or to obey his edicts. This division is governed by its own laws and institutions, under the jurisdiction of spiritual rulers, who are independent on all foreign authority.

The Greek church comprehends in its bosom a considerable part of Greece, the Grecian isles, Wallachia, Moldavia, Egypt, Abyssinia, Nubia, Lydia, Arabia, Mesopotamia, Syria, Silicia, and Palestine; Alexandria, Antioch, and Jerusalem; the whole of the Russian empire in Europe; great part of Syberia in Asia; Astracan, Casan, and Georgia.

It is asserted by Dallaway, in his account of Constantinople, ancient and modern, which was published in 1797, that all orders of the Greek clergy inferior to bishops are permitted to marry. Celibacy and the assumption of monastic habits, are indispensably requisite in those who are candidates for the mitre.

The riches of some of the Greek churches and monasteries, in jewels, particularly pearls, in plate, and in the habits of the clergy, are very great, and reckoned not much inferior to those in Roman Catholic countries.*

See Part the Second.

HATTEMISTS, a Dutch denomination which arose in the seventeenth century. They derive their name from Pontium Van Hattem, a minister in the province of Zealand. He interpreted the Calvinistic doctrine concerning absolute decrees, so as to deduce from it the system of a fatal and uncontrollable necessity. Having laid down this principle to account for the origin of all events, he denied the difference between moral good and evil, and the corruption of human nature. Hence he concluded that mankind were under no sort of obligation to correct their manners, to improve their minds, or to endeavour after a regular obedience to the divine laws: that the whole of religion consisted not in acting, but in suffering; and that all the precepts of Jesus Christ are reducible to this single one—that we bear with cheerfulness and patience the events that happen to us through the divine will, and

* Dallaway's History of Constantinople, pp. 378, 379. Ricaut's State of the Greek Church. King's History of the Greek Church, pp. 11—134. Father Simon's Religion of the Eastern Nations, pp. 5—8. Thevenot's Travels, p. 412. Broughton's Historical Library, vol. i. pp. 145—147. History of Religion, vol. vi. pp. 251—253. Encyclopædia, vol. viii. p. 127.

make it our constant and only study to maintain a permanent tranquillity of mind. This denomination also affirmed, that Christ had not satisfied the divine justice, nor made an expiation for the sins of men by his death and sufferings; but had only signified to us, by his mediation, that there was nothing in us that could offend the Deity. They maintained that this was Christ's manner of justifying his servants, and presenting them blameless before the tribunal of God.* They also taught that God does not punish men *for* their sins, but *by* their sins.†

HELSAITES, a denomination which arose in the second century. They denied some parts of the old and new testament; did not own Paul to be an apostle; and thought it an indifferent thing, if, in persecution, they denied the faith in words. They received a certain book, which they said came down from heaven, and contained their doctrine.‡

HENRICIANS, a denomination in the twelfth century, founded by Henry, a monk. He rejected the baptism of infants, censured with severity the licentious manners of the clergy, and treated the festivals and ceremonies of the church with the utmost contempt.§

HERACLEONITES, a branch of the Valentinians in the second century. They derived their name from Heracleon, who maintained that the world was not the immediate production of the Son of God; but that he was only the occasional cause of its being created by the Demiurgus. The Heracleonites denied the authority of the prophecies of the old testament, maintaining that they were mere random sounds in the air; and that John the baptist was the only true voice which directed to the Messiah.‖

HERMOGENIANS, a denomination which arose towards the close of the second century; so denominated from Hermogenes, a painter by profession. He regarded matter as the fountain of all evil, and could not persuade himself that God had created it from nothing by an almighty act of his will. Therefore he maintained that the world, with whatever it contains, as also the souls of men and other spirits, were formed by

* This opinion was peculiar to the Hattemists, and distinguished them from the Verschorists.

† Mosheim, vol. iv. pp. 553, 554.

‡ Athenian Oracle, vol. ii. p. 128.

§ Mosheim, vol. ii. p. 448.

‖ Broughton, vol. i. p. 484.

the Deity from an uncreated and eternal mass of corrupt matter.*

HERRENHUTTERS. See Moravians.

HETEROUSIANS, a name given to one of the Arian divisions. See Arians.

HIERACITES, a denomination in the third century; so called from their leader Hierax, a philosopher and magician of Egypt. Hierax maintained that the principal object of Christ's office and ministry, was the promulgation of a new law more severe and perfect than that of Moses. Hence he concluded that the use of flesh, wine, wedlock, and of other things agreeable to the outward senses, which had been permitted under the Mosaic dispensation, was absolutely prohibited and abrogated by Christ. He excluded from the kingdom of heaven children who died before they had arrived to the use of reason; and that upon the supposition that God was bound to administer the rewards of futurity to those only who had fairly finished their victorious conflict with the body and its lusts: he maintained also that Melchisedec was the holy Ghost. His disciples taught, that the Word, or Son of God, was contained in the Father, as a little vessel in a great one; whence they had the name of Metangismonites, from the greek word μεταγγισμονος, which signifies *contained* in a vessel. Hierax also denied the doctrine of the resurrection of the body.†

HOFFMANISTS, those who espoused the sentiments of Daniel Hoffman, professor in the university of Helmstadt, who in the year 1598 taught that the light of reason, even as it appears in the writings of Plato and Aristotle, is adverse to religion; and that the more the human understanding is cultivated by philosophical study, the more perfectly is the enemy supplied with weapons of defence.‡

HOMOIAUSIANS, a name given to a branch of the Arians. See Arians.

HOPKINSIANS, so called from the Rev. Samuel Hopkins, D. D., pastor of the first congregational church at Newport; who in his sermons and tracts has made several additions to the sentiments first advanced by the celebrated Jonathan Edwards, late president of New Jersey college.§

* Mosheim, vol. i. p. 190. † Ibid. p. 246. Broughton, vol. i. p. 493.
‡ Enfield's History of Philosophy, vol. ii. p. 506.
§ This denomination suppose that this eminent divine not only illustrated and confirmed the main doctrines of Calvinism, but brought the whole system to a greater degree of consistency and perfection than any who had gone before him; and they profess only to pursue the same design, of still further perfecting the same system.

The following is a summary of the distinguishing tenets of this denomination, together with a few of the reasons of which they make use to support their sentiments:—

1. That all true virtue, or real holiness, consists in disinterested benevolence. The object of benevolence is universal being, including God and all intelligent creatures. It wishes and seeks the good of every individual, so far as is consistent with the greatest good of the whole, which is comprised in the glory of God, and the perfection and happiness of his kingdom. The law of God is the standard of all moral rectitude, or holiness.* This is reduced into love to God, and our neighbour as ourselves: and universal good-will comprehends all the love to God, our neighbour, and ourselves, required in the divine law; and therefore must be the whole of holy obedience. Let any serious person think what are the particular branches of true piety; when he has viewed each one by itself, he will find that disinterested, friendly affection, is its distinguishing characteristic. For instance: all the holiness in pious fear which distinguishes it from the fear of the wicked, consists in love. Again: holy gratitude is nothing but good-will to God and our neighbour, in which we ourselves are included; and correspondent affection, excited by a view of the good-will and kindness of God. Universal good-will also implies the whole of the duty we owe to our neighbour: for justice, truth, and faithfulness, are comprised in universal benevolence; so are temperance and chastity. For an undue indulgence of our appetites and passions is contrary to benevolence, as tending to hurt ourselves or others; and so opposite to the general good and the divine command, in which all the crime of such indulgence consists. In short, all virtue is nothing but benevolence acted out in its proper nature and perfection; or love to God and our neighbour, made perfect in all its genuine exercises and expressions.

2. That all sin consists in selfishness. By this is meant an interested, selfish affection, by which a person sets himself up as supreme, and the only object of regard; and nothing is good or lovely in his view,

* The law requires us to love God with all our hearts, because he is the Lord, because he is just such a Being as he is. On this account, primarily and antecedently to all other considerations, he is infinitely amiable; and therefore on this account, primarily and antecedently to all other considerations, he ought to appear infinitely amiable in our eyes.

unless suited to promote his own private interest. This self-love is in its whole nature, and every degree of it, enmity against God: it is not subject to the law of God, and is the only affection that can oppose it. It is the foundation of all spiritual blindness, and therefore the source of all the open idolatry in the heathen world, and false religion under the light of the gospel: all this is agreeable to that self-love which opposes God's true character. Under the influence of this principle, men depart from truth; it being itself the greatest practical lie in nature, as it sets up that which is comparatively nothing above Universal Existence. Self-love is the source of all profaneness and impiety in the world, and of all pride and ambition among men, which is nothing but selfishness acted out in this particular way. This is the foundation of all covetousness and sensuality, as it blinds people's eyes, contracts their hearts, and sinks them down, so that they look upon earthly enjoyments as the greatest good. This is the source of all falsehood, injustice, and oppression, as it excites mankind by undue methods to invade the property of others. Self-love produces all the violent passions; envy, wrath, clamour, and evil speaking: and every thing contrary to the divine law, is briefly comprehended in this fruitful source of all iniquity, self-love.

3. That there are no promises of regenerating grace made to the doings of the unregenerate. For as far as men act from self-love, they act from a bad end: for those who have no true love to God, really do no duty when they attend on the externals of religion. And as the unregenerate act from a selfish principle, they do nothing which is commanded: their impenitent doings are wholly opposed to repentance and conversion; therefore not implied in the command to repent, &c.; so far from this, they are altogether disobedient to the command.* Hence it appears that there are no promises of salvation to the doings of the unregenerate.

* The author of the Moral Disquisitions, while comparing Hopkinsian Calvinists with real Calvinists, has this inference. "It is evident that Hopkinsian sentiments are only the genuine, flourishing, and fruitful branches of the Calvinistic tree: for the Hopkinsians plead that there is no duty in the actions of sinners, because they are totally depraved. As total depravity, therefore, is the great pillar in the Calvinistic theory, there is no more difference between Calvinists and Hopkinsians, than there is between a tree and its branches, or between first principles and consequences. The broad foundation which supports our ample superstructure was long since deeply

4. That the impotency of sinners, with respect to believing in Christ, is not natural, but moral: for it is a plain dictate of common sense that natural impossibility excludes all blame. But an unwilling mind is universally considered as a crime, and not as an excuse, and is the very thing wherein our wickedness consists. That the impotence of the sinner is owing to a disaffection of heart, is evident from the promises of the gospel. When any object of good is proposed and promised to us upon asking, it clearly evinces that there can be no impotency in us with respect to obtaining it, beside the disapprobation of the will; and that inability which consists in disinclination, never renders any thing improperly the subject of precept or command.

5. That in order to faith in Christ, a sinner must approve in his heart of the divine conduct, even though God should cast him off for ever; which however neither implies love to misery, nor hatred of happiness.* For if the law is good, death is due to those who

and firmly laid in the first principles of Calvinism. To support our theory we need no first principles, except those which Calvinists have adopted and improved against Pelagians and Arminians," See Spring's Moral Disquisitions, p. 40.

The Hopkinsians, however, would wish to be considered as Calvinists, only because they suppose that the leading principles of that denomination are taught in scripture, and were believed by the first christians: and they suppose that, when the doctrines of grace were attacked by Pelagius, in the fifth century, the celebrated Augustine, bishop of Hippo, strenuously asserted the depravity of human nature since the fall of the first man, the necessity of a spiritual interposition of divine grace, to enable us to do any good action; and consequently, that none could obtain salvation, excepting those whom God has thought fit to elect, and upon whom he bestows his grace. The whole of the earliest reformers maintained these opinions of Augustine. They assumed under Luther a more regular and systematic form than they had formerly exhibited: but, as the Lutherans afterwards abandoned them, they are now known by the name of Calvinistic doctrines. See Encyclopædia, vol. xv. p. 469.

* As a particle of water is small, in comparison of a generous stream, so the man of humility feels small before the great family of his fellow-creatures. He values his soul; but when he compares it to the great soul of mankind, he almost forgets and loses sight of it: for the governing principle of his heart is to estimate things according to their worth. When, therefore, he indulges a humble comparison with his Maker, he feels lost in the infinite fulness and brightness of divine love, as a ray of light is lost in the sun, and a particle of water in the ocean. It inspires him with the most grateful feelings of heart, that he has opportunity to be in the hand of God as clay in the hand of the potter; and as he considers himself in this humble light, he submits the nature and size of his future vessel entirely to God. As his pride is lost in the dust, he looks up with pleasure towards the throne of God, and rejoices with all his heart in the rectitude of the divine administration.

have broken it. The judge of all the earth cannot but do right. It would bring everlasting reproach upon his government to spare us, considered merely as in ourselves. When this is felt in our hearts, and not till then, we shall be prepared to look to the free grace of God, through the redemption which is in Christ, and to exercise faith in his blood, *who is set forth to be a propitiation to declare God's righteousness, that he might be just, and yet be the justifier of him who believeth in Jesus.*

6. That the infinitely wise and holy God has exerted his omnipotent power, in such a manner as he purposed should be followed with the existence and entrance of moral evil in the system. For it must be admitted on all hands, that God has a perfect knowledge, foresight, and view of all possible existences and events. If that system and scene of operation, in which moral evil should never have existence, was actually preferred in the divine mind, certainly the Deity is infinitely disappointed in the issue of his own operations. Nothing can be more dishonourable to God than to imagine that the system which is actually formed by the divine hand, and which was made for his pleasure and glory, is yet not the fruit of wise contrivance and design.

7. That the introduction of sin is, upon the whole, for the general good. For the wisdom and power of the Deity are displayed in carrying on designs of the greatest good: and the existence of moral evil has, undoubtedly, occasioned a more full, perfect, and glorious discovery of the infinite perfections of the divine nature, than could otherwise have been made to the view of creatures. If the extensive manifestations of the pure and holy nature of God, and his infinite aversion to sin, and all his inherent perfections, in their genuine fruits and effects, is either itself the greatest good, or necessarily contains it; it must necessarily follow, that the introduction of sin is for the greatest good.

8. That repentance is before faith in Christ.—By this is not intended that repentance is before a speculative belief of the being and perfections of God, and of the person and character of Christ; but only, that true repentance is previous to a saving faith in Christ, in which the believer is united to Christ, and entitled to the benefits of his mediation and atonement. That repentance is before faith in this sense, appears from several considerations.

—(1.) As repentance and faith respect different objects, so they are distinct exercises of the heart; and therefore, one not only may, but must be prior to the other.—(2.) There may be genuine repentance of sin, without faith in Christ; but there cannot be true faith in Christ, without repentance of sin: and since repentance is necessary, in order to faith in Christ, it must necessarily be prior to faith in Christ.—(3.) John the baptist, Christ, and his apostles, taught that repentance is before faith. John cried, *Repent, for the kingdom of heaven is at hand;* intimating that true repentance was necessary in order to embrace the gospel of the kingdom. Christ commanded, *Repent ye, and believe the gospel.* And Paul preached *repentance toward God, and faith toward our Lord Jesus Christ.*

9. That, though men became sinners by Adam, according to a divine constitution, yet they have, and are accountable for no sins but personal: for, (1.) Adam's act, in eating the forbidden fruit, was not the *act* of his posterity; therefore they did not sin at the same time he did.—(2.) The sinfulness of that act could not be *transferred* to them afterwards; because the sinfulness of an act can no more be transferred from one person to another, than an act itself.—(3.) Therefore Adam's act, in eating the forbidden fruit, was not the *cause*, but only the *occasion* of his posterity's being sinners. God was pleased to make a constitution, that if Adam remained holy through his state of trial, his posterity should in consequence be holy also; but if he sinned, his posterity should in consequence be sinners likewise. Adam sinned, and now God brings his posterity into the world sinners. *By* Adam's sin we are become sinners, not *for* it; his sin being only the *occasion*, not the *cause* of our committing sins.

10. That though believers are justified *through* Christ's righteousness, yet his righteousness is not *transferred* to them. For (1.) personal righteousness can no more be transferred from one person to another, than personal sin.—(2.) If Christ's personal righteousness were transferred to believers, they would be as perfectly holy as Christ; and so stand in no need of forgiveness.—(3.) But believers are not conscious of having Christ's personal righteousness; but feel and bewail much indwelling sin and corruption.—(4.) The scripture represents believers as receiving only the *benefits* of Christ's righteousness in justification, or their being pardoned and accepted

for Christ's righteousness' sake: and this is the proper scripture notion of imputation. Jonathan's righteousness was imputed to Mephibosheth, when David shewed kindness to him for his father Jonathan's sake.

The Hopkinsians warmly advocate the doctrine of the divine decrees, that of particular election, total depravity, the special influences of the Spirit of God in regeneration, justification by faith alone, the final perseverance of the saints, and the consistency between entire freedom and absolute dependence; and therefore claim it as their just due, since the world will make distinctions, to be called Hopkinsian Calvinists.*

HUSSITES, a denomination in Bohemia; so called from John Huss, one of their principal teachers, who about the year 1414 embraced and defended the opinions of Wickliff.† See Wickliffites.

HUTCHINSONIANS, so called from the late John Hutchinson, esq., who was born in 1674. This laborious writer was a layman of Yorkshire; and being of a studious turn, assisted by a proper education, he made many valuable discoveries in the philosophy of nature, which he afterwards applied to theological disquisitions, and had the pleasure to find an exact conformity between those two great constituents of human knowledge. The number of those who embrace his opinions is considerable; but they have never formed themselves into any distinct church or society.

It appears to be a leading sentiment of this denomination, that all our ideas of divinity are formed from the ideas in nature—that nature is a standard-picture, and scripture an application of the several parts of that picture, to draw out to us the great things of God, in order to reform our mental conceptions.‡ To prove this point they allege, that the scriptures declare *the invisible things of God from the formation of the world, are clearly seen; being*

* Hopkins on Holiness, pp. 7—202. Edwards on the Will, pp. 284—289. Bellamy's True Religion Delineated, p. 16. Edwards on the Nature of True Virtue. Bellamy's Dialogues between Theron and Paulinus, p. 185. West's Essays on Moral Agency, pp. 170—181. Spring's Nature of Duty, p. 23. Moral Disquisitions, p. 40. Manuscript by Dr. Emmons.

† Brandt's History of the Reformation, vol. ii. p. 18.

‡ This is the point which Mr. Henry Lee endeavours to prove in his Sophron, or Nature's Characteristics of the Truth. In a course of meditations on the scenes of Nature, he shews their analogy to what he supposes are scriptural truths. See also Jones's Lectures on the Figurative Language of Scripture.

understood by the things which are made; even his eternal power and Godhead. (Rom. i. 20.) *The heavens must declare God's righteousness and truth in the congregation of the saints.* (psal. lxxxix. 5.) And in short the whole system of nature, in one voice of analogy, declares and gives us ideas of his glory, and shews us his handy work. We cannot have any ideas of invisible things, till they are pointed out to us by revelation: and as we cannot know them immediately, such as they are in themselves, after the manner in which we know sensible objects, they must be communicated to us by the mediation of such things as we already comprehend. For this reason the scripture is found to have a language of its own, which does not consist of words, but of signs or figures taken from visible things: in consequence of which the world which we now see becomes a sort of commentary on the mind of God, and explains the world in which we believe. The doctrines of the christian faith are attested by the whole natural world; they are recorded in a language which has never been confounded; they are written in a text which shall never be corrupted.

The Hutchinsonians maintain, that the great mystery of the trinity is conveyed to our understandings by ideas of sense; and that the created substance of the air, or heaven, in its three-fold agency of fire, light, and spirit, is the enigma of the one essence, or one Jehovah in three persons. The unity of essence is exhibited by its unity of substance; the trinity of persons by its trinity of conditions, fire, light, and spirit. Thus the one substance of the air, or heaven, in its three conditions, shews the unity in trinity; and its three conditions, in, or of one substance, the trinity in unity. For (say this denomination) if we consult the writings of the old and new testament, we shall find the persons of the Deity represented under the names and characters of the three material agents, fire, light, and spirit; and their actions expressed by the actions of these their emblems. The Father is called a consuming fire; and his judicial proceedings are spoken of in words which denote the several actions of fire. *Jehovah is a consuming fire—Our God is a consuming fire.* (Deut. iv. 24. Heb. xii. 29.) The Son has the name of light; and his purifying actions and offices are described by words which denote the actions and offices of light. *He is the true light, which lighteth every man*

that cometh into the world. (John i. 9. Mal. iv. 2.)—The Comforter has the name of Spirit; and his animating and sustaining offices are described by words, for the actions and offices of the material spirit. His actions in the spiritual economy are agreeable to his type in the natural economy; such as inspiring, impelling, driving, leading. Matt. iv. 1.

The philosophic system of the Hutchinsonians is derived from the hebrew scriptures. The truth of it rests on these suppositions:—(1.) That the hebrew language was formed under divine inspiration, either all at once, or at different times, as occasion required; and that the divine Being had a view in constructing it to the various revelations which he in all succeeding times should make in that language; consequently that its words must be the most proper and determinate to convey such truths as the Deity, during the old-testament dispensation, thought fit to make known to the sons of men. Farther than this: that the inspired penmen of those ages at least were under the guidance of heaven in the choice of words for recording what was revealed to them: therefore that the old testament, if the language be rightly understood, is the most determinate in its meaning of any other book under heaven.—(2.) That whatever is recorded in the old testament is strictly and literally true, allowing only for a few common figures of rhetoric: that nothing contrary to truth is accommodated to vulgar apprehensions.*

In proof of this the Hutchinsonians argue in this manner: The primary and ultimate design of revelation is indeed to teach men divinity; but in subserviency to that, geography, history, and chronology, are occasionally introduced; all which are allowed to be just and authentic. There are also innumerable references to things of nature, and descriptions of them. If then the former are just, and to be depended on; for the same reason the latter ought to be esteemed philosophically true. Further: They think it not unworthy of God, that he should make it a secondary

* Mr. Hutchinson maintained, that the hebrew scriptures no where ascribe motion to the body of the sun, nor fixedness to the earth; that they describe the created system to be a *plenum*, without any *vacuum* at all; and reject the assistance of gravitation, attraction, or any such occult qualities, for performing the stated operations of nature, which are carried on by the mechanism of the heavens, in their three-fold condition of fire, light, and spirit, the material agents set to work in the beginning.

end of his revelation, to unfold the secrets of his works; as the primary was to make known the mysteries of his nature, and the designs of his grace; that men might thereby be led to admire and adore the wisdom and goodness which the great Author of the universe has displayed throughout all his works. And as our minds are often referred to natural things for ideas of spiritual truths, it is of great importance, in order to conceive aright of divine matters, that our ideas of the natural things referred to be strictly just and true.

Mr. Hutchinson found that the hebrew scriptures had some capital words, which he thought had not been duly considered and understood; and which he has endeavoured to prove, contain in their radical meaning the greatest and most comfortable truths. The *cherubim* he explains to be a hieroglyphic of divine construction, or a sacred image, to describe, as far as figures could go, the humanity united to Deity: and so he treats of several other words of similar import. From all which he concluded, that the rights and ceremonies of the jewish dispensation were so many delineations of Christ, in what he was to be, to do, and to suffer; that the early jews knew them to be types of his actions and sufferings; and by performing them as such, were so far christians both in faith and practice.*

HYPSISTARII, (formed from ὑψιστος, *highest*) a denomination in the fourth century; thus called from the profession they made of worshipping the most high God.

The doctrine of the Hypsistarians was an assemblage of Paganism, Judaism, and Christianity. They adored the most high God with the christians; but they also revered fire and lamps with the pagans, and observed the sabbath and the distinction of clean and unclean things with the jews.†

JACOBITES, a denomination of eastern christians in the sixth, and beginning of the seventh century; so denominated from Jacob Bardeus, or Zanzalus, a Syrian, and a disciple of Eutyches and Dyoscorus. His doctrines spread in Asia and Africa to that degree, that the denomina-

* Hutchinson's Works, vol. iii. p. 10. Spearman's Inquiry, p. 260—273. Hodge's Elihu, p. 35. Lee's Sophron, vol. i. p. 31, vol. iii. p. 663. Jones's Lectures, pp 9, 10. Skinner's Ecclesiastical History of Scotland, vol. ii. pp. 673—676. Sewal's Manuscript Lectures.

† Encyclopædia, vol. ix. p. 48.

tion of the Eutychians were swallowed up by that of the Jacobites, which also comprehended all the Monophysites of the East; i. e. such as acknowledged but one nature, and that human, in Jesus Christ; by that taking in the Armenians and Abysines. They denied three persons in the trinity; and made the sign of the cross with one finger, to intimate the oneness of the Godhead. Before baptism they applied a hot iron to the foreheads of children, after they had circumcised them; founding that practice upon the words of John the baptist: *He will baptize you with the holy Ghost, and with fire.* Matt. iii. 11.

The Jacobites are of two sects; some following the rites of the Latin church, and others continuing separated from the church of Rome. There is also a division among the latter, who have two rival patriarchs.*

JANSENISTS, a denomination of Roman Catholics in France, which was formed in the year 1640. They follow the opinions of Jansenius, bishop of Ypres, from whose writings the following propositions are said to have been extracted:—(1.) That there are divine precepts which good men, notwithstanding their desire to observe them, are nevertheless absolutely unable to obey; nor has God given them that measure of grace which is essentially necessary to render them capable of such obedience.—(2.) That no person, in this corrupt state of nature, can resist the influence of divine grace, when it operates upon the mind.—(3.) That, in order to render human actions meritorious, it is not requisite that they be exempt from necessity; but that they be free from constraint.—(4.) That the Semi-Pelagians err greatly, in maintaining that the human will is endowed with the power of either receiving or resisting the aids and influences of preventing grace.—(5.) That whoever affirms that Jesus Christ made expiation, by his sufferings and death, for the sins of all mankind, is a Semi-Pelagian.†

This denomination were also distinguished from many of the Roman Catholics, by their maintaining that the holy scriptures and public liturgies should be offered to the perusal of the people in their mother tongue: and they look upon it as a matter of the

* Encyclopædia, vol. ix. p. 52. Bayley's Dictionary, vol. ii.

† Pope Innocent the tenth, at the entreaty of the Jesuits, condemned the propositions of Jansenius.

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highest moment to persuade all christians that true piety does not consist in the performance of external acts of devotion; but in inward holiness, and divine love.*

IBERIANS, a denomination of eastern christians, which derive their name from Iberia, a province of Asia, now called Georgia: hence they are also called *Georgians*. Their tenets are said to be the same with those of the Greek church.† See Greek Church.

JESUITS, a famous religious order in the Romish church, established in the year 1540, under the name of the *Company of Jesus*. Ignio, or Ignatius Loyóla, a Spanish gentleman of illustrious rank, was the founder of this order, which has made a most rapid and astonishing progress through the world.

The doctrinal points which are ascribed to the Jesuits, in distinction from many others of the Roman communion, are as follow:‡—(1.) This order maintain that the pope is infallible; that he is the only visible source of that universal and unlimited power which Christ has granted to the church; that all bishops and subordinate rulers derive from him alone the authority and jurisdiction with which they are invested; and that he alone is the supreme lawgiver of that sacred community, a lawgiver whose edicts and commands it is in the highest degree criminal to oppose or disobey.—(2.) They comprehend within the limits of the church, not only many who live separate from the communion of Rome, but even extend the inheritance of eternal salvation to nations that have not the least knowledge of the christian religion or of its divine Author; and consider as true members of the church open transgressors who profess its doctrines.—(3.) The Jesuits maintain that human nature is far from being deprived of all power of doing good: that the succours of grace are administered to all mankind, in a measure sufficient to lead them to eternal life and salvation: that the operations of grace offer no violence to the faculties and powers of nature, and therefore may be resisted: and that God from all eternity has appointed everlasting rewards and punishments, as the por-

* Mosheim's Ecclesiastical History, vol. iv. pp. 373—379.

† Father Simons's History of the Eastern Christians, pp. 64, 65.

‡ This is the representation which is given by the adversaries of this order. The compiler of this work had not an opportunity to see any of the Jesuits' own writings.

tion of men in a future world, not by an absolute, arbitrary, and unconditional decree; but in consequence of that divine and unlimited prescience, by which he foresaw the actions, merits, and characters, of every individual.—(4.) They represent it as a matter of perfect indifference from what motives men obey the laws of God, provided these laws are really obeyed; and maintain that the service of those who obey from the fear of punishment, is as agreeable to the Deity, as those actions which proceed from a principle of love to him and his laws.—(5.) They maintain that the sacraments have in themselves an instrumental and efficient power, by virtue of which they work in the soul, independently of its previous preparation or propensities, a disposition to receive the divine grace.—(6.) The Jesuits recommend a devout ignorance to such as submit to their direction, and think a christian sufficiently instructed when he has learned to yield a blind and unlimited obedience to the orders of the church.

The following maxims are said to be extracted from the moral writings of this order:—(1.) That persons truly wicked, and void of the love of God, may expect to obtain eternal life in heaven, provided they be impressed with a fear of the divine anger, and avoid all heinous and enormous crimes through the dread of future punishment.—(2.) That those persons may transgress with safety who have a probable reason for transgressing, i. e. any plausible argument or authority in favour of the sin they are inclined to commit.—(3.) That actions intrinsically evil, and directly contrary to the divine law, may be innocently performed by those who have so much power over their own minds as to join, even ideally, a good end to this wicked action.—(4.) That philosophical sin* is of a very light and trivial nature, and does not deserve the pains of hell.—(5.) That the transgressions committed by a person blinded by the seductions of tumultuous passions, and destitute of all sense and impression of religion, however detestable and heinous they may be in themselves, are not imputable to the transgressor before the tribunal of God;

* By philosophical sin the Jesuits mean an action contrary to the dictates of nature and right reason, which is done by a person who is either absolutely ignorant of God, or does not think of him during the time this action is committed.

and that such transgressions may be often as involuntary as the actions of a madman. —(6.) That the person who takes an oath, or enters into a contract, may, to elude the force of the one and obligation of the other, add to the form of the words that express them, certain mental additions and tacit reservations.

This entire society is composed of four sorts of members; viz. novices, scholars, spiritual and temporal coadjutors, and professed members. Beside the three ordinary vows of poverty, chastity, and obedience, which are common to all the monastic tribes, the professed members are obliged to take a fourth, by which they solemnly bind themselves to go without deliberation or delay, wherever the pope shall think fit to send them: they are governed by a general, who has four assistants. The inferiors of this order are required to consider their chief as infallible, entirely to renounce their own will in all things, and abandon themselves blindly to his conduct.*

ILLUMINATI, i. e. the *Enlightened*, a denomination which appeared in Spain about the year 1575. They were charged with maintaining that mental prayer and contemplation had so intimately united them to God, that they were arrived to such a state of perfection, as to stand in no need of good works, or the sacraments of the church, and that they might commit the grossest crimes without sin.

After the suppression of the Illuminati in Spain, there appeared a denomination in France which took the same name. They maintained that one Anthony Buckuet had a system of belief and practice revealed to him which exceeded every thing christianity had yet been acquainted with: that by this method persons might in a short time arrive at the same degrees of perfection and glory to which the saints and the blessed Virgin have attained; and this improvement might be carried on till our actions became divine, and our minds wholly given up to the influence of the Almighty. They said further, that none of the doctors of the church knew any thing

* It is enjoined upon the Jesuits that they should use nothing, nor frequent any thing long enough to be attached to it; that their beds should not stand a week together in one part of their cells; that even their books of prayer should be frequently changed, lest the mind become occupied by other affections than those with which they wish it to be filled.

Mosheim, vol. iii. p. 465. vol. iv. pp. 354, 355. History of Don Ignatius. Broughton, vol. i. p. 512. Critical Review, vol. lv, p. 309.

of religion; that Paul and Peter were well meaning men, but knew nothing of devotion; that the whole church lay in darkness and unbelief; that every one was at liberty to follow the suggestions of his conscience; that God regarded nothing but himself; and that within ten years their doctrine would be received all over the world: then there would be no more occasion for priests, monks, and other such religious distinctions.*

INDEPENDENTS, a denomination of protestants in England and Holland. They derive their name from their maintaining that every particular congregation of christions has an entire and complete power of jurisdiction over its members, to be exercised by the elders of each church within itself, without being subject to the authority of bishops, synods, presbyteries, or any ecclesiastical assembly composed of the deputies from different churches.

This denomination appeared in England in the year 1616. John Robinson, a Norfolk divine, was considered as their founder. He possessed sincere piety, and no inconsiderable share of learning. Perceiving defects in the denomination of the Brownists, to which he belonged, he employed his zeal and diligence in correcting them, and in new modelling the society, in such a manner as to render it less odious to its adversaries.

The doctrine of the Independents was similar to the Brownists; but they did not, like Brown, pour forth invectives against the churches which were governed by rules entirely different from theirs, nor pronounce them on that account unworthy the christian name. On the contrary, though they considered their own form of ecclesiastical government as of divine institution, and as originally introduced by the authority of the apostles, nay, by the apostles themselves; yet they acknowledged that true religion might flourish in those communities which were under the jurisdiction of bishops, or the government of synods and presbyteries. They were also much more attentive than the Brownists in keeping a regular ministry in their communities; for while the latter allowed promiscuously all ranks and orders of men to teach in public, the Independents had, and still have ministers, chosen respectively by the congregations where they are fixed: nor is any person among them permitted to speak in public, before he have submitted to a

* Broughton, vol. i. pp. 523, 524.

proper examination of his capacity and talents, and been approved of by the heads of the congregation.

[Their grounds of separation from the established church were, however, different from those of the other puritans. Many of them objected chiefly to its rites, ceremonies, vestments, or forms, or to the persons who were to govern it, while yet they were disposed to arm the magistrate in support of the truth, and regretted and complained that they could not on these accounts conform to it. But Robinson and his companions not only rejected the appointments of the church on these heads, but denied its authority to enact them; contending that a single congregation of christians was a church, and was *independent* of all legislation, save that of Christ; standing in need of no such provision or establishment as the state can bestow, and incapable of soliciting or receiving it. Hence they sought not to reform the church, but inculcated upon christians the duty of *forsaking* it. They admitted there were many godly men in its communion, and that it was reformed from the grossest errors of the man of sin; but that it wanted what was essential to a true church of Jesus Christ.]

In support of their scheme of congregational churches this denomination observe, that the word εκκλησια, which we translate *church*, is always used in scripture to signify either a *single congregation*, or the place where a single congregation meets. Thus that unlawful assembly at Ephesus, brought together against Paul by the craftsmen, is called a church. (Acts xix. 29—41.) The word, however, is generally applied to a more sacred use; but still it signifies either the holy assembling, or the place in which it assembles. The whole body of the disciples at Corinth is called the *church*, and spoken of as coming together into one place. (1 Cor. xiv. 23.) The whole nation of Israel is indeed called a church; but it was no more than a single congregation, for it had but one place of public worship; viz. first the tabernacle, and afterwards the temple. The catholic church of Christ, his holy nation and kingdom, is likewise a single congregation, having one place of worship; viz. heaven, where all the members assemble by faith, and hold communion, and in which they will in fact be one glorious assembly. We find it called *the general assembly and church of the first-born, whose names are written in heaven.*

The Independents allege, that the church of Corinth had an entire judicature within itself. For Paul thus addressed them: *Do not ye judge them which are within?* (1 Cor. v. 12.) So they were not dependent upon the apostle to come to him for a sentence, nor upon the elders of other churches assembled together.* See Congregationalists.

INDWELLING SCHEME. See Pre-existents.

INVISIBLES, a name of distinction given to the disciples of Osiander, Flacius, Illyricus, Swenkfeld, &c., because they denied the perpetual visibility of the church.†

JOACHIMITES, a denomination which appeared about the commencement of the thirteenth century; so called from Joachim, abbot of Sora, in Calabria. He foretold the destruction of the church of Rome, and the promulgation of a new and more perfect gospel, in the age of the holy Ghost, by a set of poor and austere ministers, whom God was to raise up and employ for that purpose. For he divided the world into three ages, relative to the three dispensations of religion which were to succeed each other. The two imperfect ages, viz. the age of the old testament, which was that of the Father; and the age of the new, which was under the administration of the Son, were, according to his predictions, now past; and the third age, even that of the holy Ghost, was at hand.‡

ISBRANIKI, a denomination which appeared in Russia about the year 1666, and assumed this name, which signifies *the multitude of the elect.* But they were called by their adversaries Rolskolsnika, or the *seditious faction.* They professed a rigorous zeal for the letter of the holy scriptures. They maintained that there is no subordination of rank among the faithful, and that a christian may kill himself for the love of Christ.§

JUDAIZING CHRISTIANS. The first rise of this denomination is placed under the reign of Adrian. For when this emperor had at length razed Jerusalem, entirely destroyed its very foundations, and enacted laws of the severest kind against the whole body of the jewish people, the greatest part of the christians who lived in Palestine, to prevent their being

* Mosheim, vol. iv. p. 526. Neal's History of the Puritans, vol. iii. p. 142, Goodwin's Works, vol. iv. p. 71. Encyclopædia, vol. ix. p. 170.

† Collier's Historical Dictionary.

‡ Mosheim, vol. iii. p. 66. § Ibid, vol. iv. p. 406.

confounded with the jews, abandoned entirely the Mosaic rites; and chose a bishop, named Mark, a foreigner by nation, and an alien from the commonwealth of Israel. Those who were strongly attached to the Mosaic rites separated from their brethren, and founded at Pera, a country of Palestine, and in the neighbouring parts, particular assemblies, in which the law of Moses maintained its primitive dignity, authority, and lustre.

The body of Judaizing Christians, which set Christ and Moses upon an equal foot in point of authority, were afterwards divided into two sects, extremely different both in their rites and opinions, and distinguished by the names of Nazarenes and Ebionites.* See Ebionites and Nazarenes.

KEITHIANS, a party which separated from the Quakers, in Pennsylvania, in the year 1691. They were headed by the famous George Keith, from whom they derived their name. Those who persisted in their separation after their leader deserted them, practised baptism, and received the Lord's supper.—This party were also called *Quaker Baptists*, because they retained the language, dress, and manners, of the Quakers.†

KNIPPERDOLINGS, a denomination in the sixteenth century; so called from Bertrand Knipperdoling, who taught that the righteous before the day of judgment shall have a monarchy on earth, and the wicked be destroyed: that men are not justified by their faith in Christ Jesus: that there is no original sin: that infants ought not to be baptized, and that immersion is the only mode of baptism: that every one has authority to preach and administer the sacraments: that men are not obliged to pay respect to magistrates: that all things ought to be in common: and that it is lawful to marry many wives.‡

KTISTOLATRÆ, a branch of the Monophysites, which maintained that the body of Christ, before his resurrection, was corruptible.§

* Mosheim, vol. i. p. 171.

† Edwards's History of the American Baptists, pp. 55—60.

‡ Chevrea's History of the World, vol. iii. p. 437.

§ Mosheim, vol. i. pp. 471, 472.

LABBADISTS, a denomination which arose in the seventeenth century; so called from their founder, John Labbadie, a native of France, a man of no mean genius, and remarkable for a natural and masculine eloquence. He maintained, among other things, that God might, and did on certain occasions deceive men—that the holy scripture was not sufficient to lead men to salvation, without certain particular illuminations and revelations from the holy Ghost—that in reading the scripture, we ought to give less attention to the literal sense of the words, than to the inward suggestions of the Spirit; and that the efficacy of the word depended upon him that preached it—that the faithful ought to have all things in common—that there is no subordination or distinction in the true church of Christ—that Christ was to reign a thousand years upon earth—that the contemplative life is a state of grace and union with God, and the very height of perfection—that the christian, whose mind is contented and calm, sees all things in God, enjoys the Deity, and is perfectly indifferent about every thing that passes in the world—that the christian arrives at that happy state by the exercise of a perfect self-denial, by mortifying the flesh and all sensual affections, and by mental prayer.*

LAMPETIANS, a denomination in the seventeenth century, the followers of Lampetius, a Syrian monk. He pretended that, as man is born free, a christian, in order to please God, ought to do nothing by necessity; and that it is therefore unlawful to make vows, even those of obedience.—To this system he added the doctrines of the Arians, Carpocratians, and other denominations.† See Arians and Carpocratians.

LATITUDINARIANS, a name which distinguished those in the seventeenth century who attempted to bring Episcopalians, Presbyterians, and Independents, into one communion, by compromising the difference between them. The chief leaders of this denomination were Hales and Chillingworth, men of distinguished wisdom and piety. The respectable names of More, Cudworth, Gale, Tillotson, and Whitchcot, add a high degree of lustre to this eminent list.—They were zealously attached to the forms of ecclesiastical government and worship which were established in the church of England; but they did not look

* Mosheim, vol. v. p. 63.

† Broughton, vol. ii. p. 31.

upon episcopacy as absolutely and indispensably necessary to the constitution of the christian church: hence they maintained that those who followed other forms of government and worship, were not on that account to be excluded from the communion, or to forfeit the title of brethren. They reduced the fundamental doctrines of christianity to a few points. By this way of proceeding, they shewed that neither the Episcopalians, who, generally speaking, were Arminians, nor the Presbyterians and Independents, who as generally adopted the doctrines of Calvin, had any reason to oppose each other with such animosity and bitterness, since the subjects of their debates were matters of an indifferent nature, with respect to salvation; and might be variously explained and understood without any prejudice to their eternal interests.*

LIBERTINES, a denomination which arose in Flanders about the year 1525. The heads of this party were one Copin, and one Quintin, of Picardy. The doctrines they taught are comprised in the following propositions:—(1.) That the Deity was the sole operating cause in the mind of man, and the immediate author of all human actions. —(2.) That consequently the distinctions of good and evil that had been established with respect to those actions, were false and groundless; and that men could not, properly speaking, commit sin.—(3.) That religion consisted in the union of the spirit, or rational soul, with the supreme Being.—(4.) That all those who had attained to this happy union by sublime contemplation and elevation of mind, were then allowed to indulge, without exception or restraint, their appetites and passions, as all their actions were then perfectly innocent.—(5.) That after the death of the body, they were to be united to the Deity.

This denomination permitted their followers to call themselves either Catholics or Lutherans.†

LOLLARDS. See Wickliffites.

LUCIANISTS, so called from Lucianus, a disciple of Marcion. See Marcionites and Cerdonians.

LUCIFERIANS, a denomination in the fourth century; so called from Lucifer, bishop of Cagliari. They are said to have maintained that the soul was transfused from the parents to the children.‡

* Mosheim, vol. iv. p. 535. Burnet's History of his own Times, p. 186.

† Broughton, vol. ii. p. 543. Mosheim, vol. iv. pp. 122, 123.

‡ Mosheim, vol. i. p. 314.

LUTHERANS, those who follow the opinions of Martin Luther, an Augustine friar, who was born at Isleben, in the country of Mansfield, in the circle of Upper Saxony, in the year 1483. He possessed an invincible magnanimity, and an uncommon vigour and acuteness of genius.

This denomination took its rise from the distaste taken at the indulgences which were granted in 1517, by Pope Leo the tenth, to those who contributed towards finishing St. Peter's church at Rome. Those famous indulgences administered remission of all sins, past, present, and to come, however enormous their nature, to those who were rich enough to purchase them. At this Luther raised his warning voice; and in ninety-five propositions, maintained publicly at Wittenberg, on September 30. 1517, exposed the doctrine of indulgences, which led him to attack the authority of the pope. This was the commencement of that memorable revolution in the church which is styled *the reformation*.

The capital articles which Luther maintained are as follow; to which are added a few of the arguments which are made use of in their defence.

1. That the holy scriptures are the only source whence we are to draw our religious sentiments, whether they relate to faith or practice. For the apostle declares that *the scriptures are able to make us wise unto salvation; and are profitable for doctrine, for reproof, for correction, and for instruction in righteousness.* (2 Tim. iii. 15—17.) To which may be added a cloud of divine witnesses to the same effect.* Reason also confirms the sufficiency of the scriptures: for if the written word be allowed to be a rule in one case, how can it be denied to be a rule in another? For the rule is but one in all, and is perfect in its nature.

2. That justification is the effect of faith, exclusive of good works; and that faith ought to produce good works purely in obedience to God, and not in order to our justification:† for the doctrine of the gospel attributes all things to God, and nothing to man. Paul, in his epistle to the Galatians, strenuously opposed those who ascribed our justification partly to works. He asserts that *if righteous-*

* Prov. i. 9. Isai. viii. 20. Luke i. 4. John v. 39. xx. 31. 1 Cor. iv. 6.

† Luther constantly opposed this doctrine to the Romish tenet, that man by works of his own, prayer, fasting, and corporal afflictions, might merit and claim pardon: he used to call the doctrine of justification *by faith alone* the article of a standing or falling church.

ness come by the law, then Christ is dead in vain. (Gal. ii. 21.) Therefore it is evident we are not justified by the law, or by our works; but to him who believeth, sin is pardoned and righteousness imputed.

3. That no man is able to make satisfaction for his sins. For our Lord expressly tells his disciples, *When ye have done all ye are unprofitable servants.* (Luke xvii. 10.) Christ's sacrifice is alone sufficient to satisfy for sin, and nothing need be added to the infinite value of his merit and sufferings.

In consequence of these leading articles, Luther rejected tradition, purgatory, penance, auricular confession, masses, invocation of saints, monastic vows, and other doctrines of the church of Rome.

The Lutherans differ from the Calvinists in the following points:—(1.) The Lutherans have bishops and superintendants for the government of the church. But the ecclesiastical government which Calvin introduced was called Presbyterian, and does not admit of the institution of bishops, or of any subordination among the clergy.—(2.) They differ in their notions of the sacrament of the Lord's supper. The Lutherans reject transubstantiation; but affirm that the body and blood of Christ are materially present in the sacrament, though in an incomprehensible manner; and that they are really exhibited both to the worthy and unworthy receiver. This union of the body and blood of Christ with the bread after consecration, is by the Lutherans called consubstantiation. The Calvinists hold, on the contrary, that the man Christ is only present in this ordinance by the external signs of bread and wine.—(3.) They differ in their doctrine of the eternal decrees of God respecting man's salvation.* The Lutherans maintain that the divine decrees, respecting the salvation and misery of men, are founded upon a previous knowledge of their sentiments and characters. The Calvinists, on the contrary, consider the divine decrees as free and unconditional. See Calvinists.

For an account of the particulars in which Luther differed from Zuinglius, see Zuinglians.

The Lutherans are generally divided into the moderate and

* Luther himself strongly maintained the doctrines of grace, original sin, and predestination. Hence they have been called the doctrines of the Reformation. But, as the Lutherans afterwards abandoned them, they are now generally known by the name of Calvinistic doctrines.

the rigid. The *Moderate Lutherans* are those who submitted to the *interim** published by the emperor Charles the fifth. Melanchthon was the head of this party: they were called *Adiaphorists*. The *Rigid Lutherans* are those who would not endure any change in their master's sentiments. Matthias Flacius was the head of this party. To these are added another division, called *Luthero-Zuinglians*, because they held some of Luther's tenets, and some of Zuinglius's. —The Lutherans are also subdivided into a variety of denominations.† See Amsdorfians, Calixtins, Flacians, Osiandrians, Synergists, and Ubiquitarians.

For an account of the extent of the Lutherans, see Part the Second.

MACEDONIANS, a denomination which arose in the fourth century; so called from Macedonius, bishop of Constantinople. He considered the holy Ghost as a divine energy diffused throughout the universe, and not as a distinct person proceeding from the Father and the Son.‡

MANICHEANS, a denomination founded by one Manes, or Manicheus, in the third century, and settled in many provinces. He was a Persian by birth, educated among the magi, and himself one of the number before he embraced christianity. His genius was vigorous and sublime, but redundant and ungoverned. He attempted a coalition of the doctrine of the magi with the christian system, or rather the explication of the one by the other; and in order to succeed in the enterprize, affirmed that Christ had left the doctrine of salvation imperfect and unfinished: and that he was the Comforter whom the departing Saviour had promised to his disciples to lead them into all truth.

The principles of Manes are comprehended in the following summary:—That there are two principles from which

* This was a name given to a confession of faith enjoined upon the protestants after the death of Luther by the emperor Charles the fifth: it was so called, because it was only to take place in the interim, till a general council should decide all the points in question between the catholics and protestants.

† Luther on Galatians, pp. 142—144. History of Popery, vol. i. p. 226. Mosheim, vol. iii. p. 331. vol. iv. pp. 108, 109. Robertson's History of Charles the fifth, vol. ii. p. 42. Broughton, vol. ii. pp 33—36. History of Religion, number xiii, pp. 121—128. Christian Magazine, vol. i. pp. 4—6. Priestley's Corruption of Christianity, vol. i. p. 320.

‡ Mosheim, vol. i. p. 346.

all things proceed; the one a most pure and subtle matter, called *light;* and the other a gross and corrupt substance, called *darkness.* Each of these are subject to the dominion of a superintending Being, whose existence is from all eternity. The Being who presides over the light is called GOD, he who rules the land of darkness bears the title of HYLE, or DEMON. The ruler of the light is supremely happy, and in consequence thereof benevolent and good. The prince of darkness is unhappy in himself, and desiring to render others partakers of his misery, is evil and malignant. These two beings have produced an immense multitude of creatures resembling themselves, and distributed them through their respective provinces.

The prince of darkness knew not for a long series of ages that light existed in the universe; and no sooner perceived it, by means of a war kindled in his dominions, than he bent his endeavours towards subjecting it to his empire. The ruler of the light opposed to his efforts an army commanded by the first man, but not with the highest success; for the generals of the prince of darkness seized upon a considerable portion of the celestial elements, and of the light itself, and mingled them in the mass of corrupt matter. The second general of the ruler of the light, whose name was the living Spirit, made war with more success against the prince of darkness; but could not entirely disengage the pure particles of the celestial matter from the corrupt mass through which they had been dispersed. The prince of darkness after his defeat produced the first parents of the human race. The beings engendered from this original stock, consist of a body formed out of the corrupt matter of the kingdom of darkness, and of two souls, one of which is sensitive and lustful, and owes its existence to the evil principle; the other rational and immortal, a particle of that divine light which was carried away by the army of darkness, and immersed into the mass of malignant matter.

Mankind being thus formed by the prince of darkness, and those minds that were the productions of the eternal light being united to their mortal bodies, God created the earth out of the corrupt mass of matter by that living spirit who had vanquished the prince of darkness. The design of this creation was to furnish a dwelling for the human race, to deliver by degrees the captive souls from their corporeal prisons, and to extract the

celestial elements from the gross substance in which they were involved. In order to carry this design into execution, God produced two beings of eminent dignity from his own substance, which were to lend their auspicious succours to imprisoned souls: one of these sublime entities was Christ, and the other the holy Ghost. Christ is that glorious intelligence which the Persians called *Mythras:* he is a most splendid substance, consisting of the brightness of the eternal light, subsisting in and by himself, endowed with life, enriched with infinite wisdom, and having his residence in the sun. The holy Ghost is also a luminous, animated body, diffused through every part of the atmosphere which surrounds this terrestrial globe. This genial principle warms and illuminates the minds of men, renders also the earth fruitful, and draws forth gradually from its bosom the latent particles of celestial fire, which it wafts up on high to their primitive station.

After the supreme Being had for a long time admonished and exhorted the captive souls, by the ministry of the angels and holy men, raised up and appointed for that purpose, he ordered Christ to leave the solar regions, and to descend upon earth, in order to accelerate the return of those imprisoned spirits to their celestial country. In obedience to this divine command Christ appeared among the jews, clothed with the shadowy form of a human body, and not with the real substance. During his ministry, he taught mortals how to disengage the rational soul from the corrupt body, to conquer the violence of malignant matter; and demonstrated his divine mission by stupendous miracles. On the other hand, the prince of darkness used every method to inflame the jews against this divine messenger, and incited them at length to put him to death upon an ignominious cross; which punishment however, he suffered not in reality, but only in appearance, and in the opinion of men. When Christ had fulfilled the purposes of his mission, he returned to his throne in the sun, and appointed a certain number of chosen apostles to propagate through the world the religion he had taught during the course of his ministry. But before his departure, he promised that at a certain period of time he would send an apostle, superior to all others in eminence and dignity, whom he called the *Paraclete*, or *Comforter*, who should add many things to the precepts

he had delivered, and dispel all the errors under which his servants laboured with respect to divine things. This Comforter, thus expressly promised by Christ, is Manes the Persian, who by the order of the Most High, declared to mortals the whole doctrine of salvation, without exception, and without concealing any of its truths under the veil of metaphor, or any other covering.

Those souls who believe Jesus Christ to be the Son of God, renounce the worship of the God of the jews, who is the prince of darkness, obey the laws delivered by Christ, as they are enlarged and illustrated by the Comforter Manes, and combat with persevering fortitude the lusts and appetites of a corrupt nature, derive from this faith and obedience the inestimable advantage of being gradually purified from the contagion of matter. The total purification of souls cannot indeed be accomplished during this mortal life. Hence it is that the souls of men after death must pass through two states more of probation and trial, by water and fire, before they can ascend to the regions of light. They mount, therefore, first into the moon, which consists of benign and salutary water; whence, after a lustration of fifteen days, they proceed to the sun, whose purifying fire removes entirely all their corruption, and effaces all their stains. The bodies, composed of malignant matter, which they have left behind them, return to their first state, and enter into their original mass. On the other hand, those souls who have neglected the salutary work of their purification, pass after death into the bodies of animals or other natures, where they remain till they have expiated their guilt, and accomplished their salvation. Some, on account of their peculiar obstinacy and perverseness, pass through a severer course of trial, being delivered over for a certain time to the power of malignant ærial spirits, who torment them in various ways. When the greatest part of the captive souls are restored to liberty and to the regions of light, then a devouring fire shall break forth at the divine command, from the caverns in which it is at present confined, and shall destroy the frame of the world. After this tremendous event, the prince and powers of darkness shall be forced to return to their primitive seats of anguish and misery, in which they shall dwell for ever: for, to prevent their ever renewing this war in the regions of light, God shall sur-

round the mansions of darkness with an invincible guard, composed of those souls who have not finished their purifications, who, set in array, like a military band, shall surround those gloomy seats of woe, and hinder any of their wretched inhabitants from coming forth again to the light.*

To support their fundamental doctrine of two principles, the Manicheans argue in this manner: If we depend only on one Almighty Cause, infinitely good, and infinitely free, who disposes universally of all beings according to the pleasure of his will, we cannot account for the existence of natural and moral evil. If the Author of our being be supremely good, he will take continual pleasure in promoting the happiness of his creatures, and preventing every thing which can diminish or disturb their felicity. We cannot therefore explain the evils which we experience, but by the hypothesis of two principles; for it is impossible to conceive that the first man could derive the faculty of doing ill from a good principle, since this faculty, and every thing which can produce evil, is vicious; for evil cannot proceed but from a bad cause, therefore the free-will of Adam was derived from two opposite principles. He depended on the good principle for his power to persevere in innocence; but his power to deviate from virtue owed its rise to an evil principle. Hence it is evident there are two contrary principles; the one the source of good, the other the fountain of all vice and misery.†

Manes commanded his followers to mortify and macerate the body, which he looked upon as essentially corrupt; to deprive it of all those objects which could contribute either to its convenience or delight; to extirpate all those desires which lead to the pursuit of external objects, and to divest themselves of all the passions and instincts of nature: but he did not impose

* The punishments which God inflicts on human souls are corrective, and will produce reformation sooner or later; yet those who are found in a state of imperfection at the last day must be doomed to this situation, which they consider rather as a deprivation of superior happiness and glory than as actual misery.

† To remove the strongest obstacles to this system, Manes rejected the old testament, the four gospels, and the acts of the apostles, and said that the epistles of Paul were falsified in a variety of places. He wrote a gospel, which he pretended was dictated to him by God himself, and distinguished it by the name of *Erteng*.

this severe manner of living without distinction upon his adherents. He divided his disciples into two classes; one of which comprehended the perfect christians, under the name of the elect; the other the imperfect and feeble, under the title of hearers. The elect were obliged to an entire abstinence from flesh, eggs, milk, fish, wine, all intoxicating drink, wedlock, and all amorous gratifications; and to live in a state of the sharpest penury, nourishing their emaciated bodies with bread, herbs, pulse, and melons. The discipline appointed for the hearers was of a milder nature: they were allowed to possess houses, lands, and wealth; to feed upon flesh, and to enter into the bonds of conjugal tenderness. But this liberty was granted them with many limitations, and under the strictest conditions of moderation and temperance.

The general assembly of the Manichæans was headed by a president, who represented Jesus Christ. There were joined to him twelve rulers, or masters, who were designed to represent the twelve apostles; and these were followed by seventy-two bishops, the images of the seventy-two disciples of our Lord. These bishops had presbyters and deacons under them; and all the members of these religious orders were chosen out of the class of the elect.

The Manichæans observed the Lord's day, but fasted upon it. They likewise celebrated easter, and had a regular church discipline and censors. They read the scriptures; they baptized even infants in the name of the Father, Son, and holy Ghost, and partook of the Lord's supper.

The doctrine of Manes differs from the Gnostics in this respect: Instead of supposing evil to have originated ultimately from inferior and subordinate beings, he held the doctrine of two original independent principles; the one immaterial, and supremely good; the other material, and the source of all evil, but actuated by a soul, or something of the nature of intelligence.*

MARCELLIANS, a denomination in the fourth century; so called from Marcellus, who held the sentiments of the Sabellians.† See Sabellians.

* Mosheim, vol. i. pp. 239—245. Bayle's Historical Dictionary, vol iv. pp. 2487, 2489. Priestley's Ecclesiastical History, vol. i. p. 518, Jortin's Remarks, vol. ii. p. 263.

† Bailey's Dictionary.

MARCIONITES, a denomination in the second century; so called from Marcion, successor of Cerdo, who made several additions to his doctrines. He taught men to believe in another God, superior to the Creator, who was the supreme God, the Father, invisible, inaccessible, and perfectly good. The Creator, the God of the jews, made this lower and visible world. The supreme God, the Father, had also a world of his making; but better than this, immaterial, and invisible. For he supposed if a *good* God had made this world, there would have been neither sin nor misery; but all men would have been holy and happy. He taught that Jesus was the Son of the good God, who took the exterior form of a man; and, without being born, or gradually growing up to the full stature of a man, he shewed himself at once in Galilee as a man grown. He also supposed, that at the first moment of his appearance in the world, he was completely fitted to enter on his great work; and that he immediately assumed the character of a Saviour.

According to the doctrine of this denomination, Christ had the appearance of a human body, though not the reality. They founded this opinion on angels appearing under the old testament, in bodily shapes, and conversing with men, and on Phil. ii. 6, 7, 8; because, they observe the apostle says, *Being in the form of God*, he emptied himself, and *took the form of a servant*—the appearance, not the reality. Marcion acknowledged that the prophets of the Creator had promised a Saviour to the jewish nation, who should deliver them out of the hands of their enemies, and restore them to freedom; but pretended that this deliverer was not the Son of God, and that the oracles of the old testament did not agree to Jesus Christ. Hence he believed that there are two Christs; one who appeared in the time of Tiberius, for the salvation of all nations; another, the restorer of the jewish state, who is yet to come. They supposed that the souls of the virtuous would enjoy eternal happiness with the good God and their Saviour, after their departure from this world: but they denied the resurrection of the body.

Marcion altogether rejected the old testament, as proceeding from the Creator, who was, in his estimation, void of goodness. He received but eleven books of the new testament; and of the gospels only

that of Luke, and that with many alterations: and he rejected all the parts of the new testament which contain quotations from the old.

The manners of this denomination were virtuous, and they had many martyrs.*

MARCOSIANS, a branch of Gnostics in the second century: their leaders were Marc and Colobarsus. They taught that the supreme God did not consist of a trinity, but a quaternity; to wit, the Ineffable, Silence, the Father, and Truth. They held two principles, denied the reality of Christ's sufferings, and the resurrection of the body. Their doctrine concerning the *aions* was the same with the Valentinians. See Valentinians.

Marc maintained that the plenitude and perfection of truth resided in the greek alphabet, and alleged that as the reason why Christ was called the *Alpha* and *Omega*.†

MARONITES, certain eastern christians who inhabit near Mount Libanus, in Syria. The name is derived either from a town in the country, called Maronia, or from St. Maron, who built a monastery there in the fifth century.

This denomination retained the opinions of the Monothelites till the twelfth century, when, abandoning and renouncing the doctrine of one will in Christ, they were readmitted in the year 1182 to the communion of the Roman church.

As to the particular tenets of the Maronites, before their reconciliation to the church of Rome, they observed Saturday as well as the Sabbath. They held that all souls were created together, and that those of good men do not enter into heaven till after the resurrection. They added other opinions which were similar to those of the Greek church.‡ See Greek Church.

MASSALIANS, a denomination which arose in the fourth century. They derived their name from a hebrew word signifying *prayer*, it being their distinguishing tenet that a man is to *pray without ceasing* in the literal sense of the words. Hereupon they shunned not only the society of other men, but renounced all the exterior part of religion, the usage of the sacraments, and the fasts; dwelt with their wives and children in the woods and forests, that they might wait solely and

* Lardner's Works, vol. ix. pp. 369—393.

† Mosheim, vol. i. p. 188. Broughton, vol. ii. p. 48.

‡ Broughton, vol. ii. p. 51. Mosheim, vol. ii. p. 37.

continually on prayer. They imagined that two souls resided in man; the one good, the other evil: and taught that it was impossible to expel the evil demon by any other mean, than by constant prayer and singing of hymns; and that when this malignant spirit was cast out, the pure mind returned to God, and was again united to the divine essence whence it had been separated. They boasted of having perpetual revelations and visions, and these they expected particularly in the night. They added many opinions which bear a manifest resemblance to the Manichean system, and are derived from the same source, even from the tenets of the oriental philosophy. The authors of this denomination were certain monks of Mesopotamia.*

MATERIALISTS, or PHYSICAL NECESSARIANS, the followers of the celebrated Dr. Joseph Priestley. A short view of the distinguishing articles in his system, and a few of the arguments which he uses in defence of his sentiments, are imperfectly delineated in the following summary.†

1. That man is no more than what we now see of him: his being commences at the time of his conception, or perhaps at an earlier period. The corporeal and mental faculties, inhering in the same substance, grow, ripen, and decay together; and whenever the system is dissolved, it continues in a state of dissolution, till it shall please that almighty Being who called it into existence, to restore it to life again.‡ For if the mental principle were, in its own nature, immaterial and immortal, all its peculiar faculties would be so too; whereas we see that every faculty of the mind, without

* Mosheim, vol. i. pp. 350, 351. Formey's Eccles. Hist. vol. i. p. 82. History of Religion, vol. iv. Bayley's Dictionary, vol. ii.

† The candid reader will perceive the extreme difficulty of abridging arguments on metaphysical subjects.

‡ Dr. Priestley considers man as a being consisting of what is called matter, disposed in a certain manner. At death the parts of this material substance are so disarranged, that the powers of perception and thought, which depend upon this arrangement, cease. At the resurrection they will be re-arranged in the same, or in a similar manner as before; and consequently, the powers of perception and thought will be restored. Death, with its concomitant putrefaction and dispersion of parts, is only a decomposition. What is decomposed may be recomposed by the being who first composed it: so that, in the most proper sense of the word, the same body which dies shall rise again, not with every thing adventitious and extraneous, as what we receive by nutrition; but with the same stamina, or those particles which really belonged to the germ of the organical body: these will be collected and revivified at the resurrection.

exception, is liable to be impaired, and even to become wholly extinct, before death. Since, therefore, all the faculties of the mind, separately taken, appear to be mortal, the substance, or principle, in which they exist, must be pronounced mortal too. Thus we might conclude that the body was mortal, from observing that all the separate senses and limbs were liable to decay and perish.

This system gives a real value to the doctrine of the resurrection from the dead, which is peculiar to revelation; on which alone the sacred writers build all our hope of future life: and it explains the uniform language of the scriptures, which speak of one day of judgment for all mankind; and represent all the rewards of virtue, and all the punishments of vice, as taking place at that awful day, and not before. In the scriptures, the heathens are represented as without hope, and all mankind as perishing at death, if there be no resurrection of the dead.

The apostle Paul asserts, in 1 Cor. xv. 16, that *if the dead rise not, then is not Christ risen; and if Christ be not raised, your faith is vain, ye are yet in your sins: then they also who are fallen asleep in Christ are perished.* And again, ver. 32, *If the dead rise not, let us eat and drink, for to-morrow we die.* In the whole discourse, he does not even mention the doctrine of happiness or misery without the body.

If we search the scriptures for passages expressive of the state of man at death, we find such declarations as expressly exclude any trace of sense, thought, or enjoyment. See Psal. vi. 5. Job xiv. 7, &c.

2. That there is some fixed law of nature respecting the will, as well as the other powers of the mind, and every thing else in the constitution of nature; and consequently that it is never determined without some real or apparent cause foreign to itself; i. e. without some motive of choice; or, that motives influence us in some definite and invariable manner: so that every volition, or choice, is constantly regulated and determined by what precedes it: and this constant determination of mind, according to the motives presented to it, is what is meant by its *necessary determination.** This being admitted to be fact, there will be a necessary connexion be-

* The term *voluntary* is not opposed to *necessary*, but only to involuntary; and nothing can be opposed to *necessary* but *contingent*. For a voluntary motion may be regulated by certain rules, as much as a mechanical one;

tween all things past, present, and to come, in the way of proper cause and effect, as much in the intellectual as in the natural world: so that, according to the established laws of nature, no event could have been otherwise than it *has been*, *is*, or *is to be*; and therefore all things past, present, and to come, are precisely what the Author of nature really intended them to be, and has made provision for.*

To establish this conclusion, nothing is necessary but that throughout all nature, the same consequences should invariably result from the same circumstances. For if this be admitted, it will necessarily follow, that at the commencement of any system, since the several parts of it, and their respective situations, were appointed by the Deity, the first change would take place according to a certain rule established by himself, the result of which would be a new situation; after which, the same laws continuing, another change would succeed, according to the same rules, and so on for ever: every new situation invariably leading to another, and every event, from the commencement to the termination of the system, being strictly connected; so that, unless the fundamental laws of the system were changed, it would be impossible that any event should have been otherwise than it was. In all these cases, the circumstances preceding any change are called the causes of that change; and since a determi-

and if it be regulated by any certain rules or laws, it is as necessary as any mechanical motion whatever.

To suppose the most perfectly voluntary choice to be made without regard to the laws of nature; so that, with the same inclination, and the same views of things presented to us, we might be even voluntarily disposed to chuse either of two different things at the same moment of time, is just as impossible as that an involuntary or mechanical motion should depend upon no certain laws or rule, or that any other effect should exist without an adequate cause. If the mind be as constantly determined by the influence of motives, as a stone is determined to fall to the ground by the influence of gravity, we are constrained to conclude that the cause in the one acts as necessarily as in the other.

* The scheme of philosophical necessity, as stated by an intimate friend and warm admirer of Dr. Priestley's, is, "That every thing is pre-determined by the divine Being; that whatever has been, must have been; and that whatever will be, must be—that all events are pre-ordained by infinite wisdom and unlimited goodness—that the will, in all its determinations, is governed by the state of mind—that this state of mind is in every instance determined by the Deity; and that there is a continued chain of causes and effects, of motives and actions, inseparably connected, and originating from the condition in which we are brought into existence by the Author of our being." See Essay on Philosophical Necessity, by Alexander Crombie.

nate event, or effect, constantly follows certain circumstances, or causes, the connexion between cause and effect is concluded to be invariable, and therefore necessary.

It is universally acknowledged, that there can be no effect without an adequate cause. This is even the foundation on which the only proper argument for the being of a God rests. And the Necessarian asserts, that if, in any given state of mind, with respect both to dispositions and motives, two different determinations, or volitions, be possible, it can be on no other principle than that one of them should come under the description of an effect without a cause; just as if the beam of a balance might incline either way, though loaded with equal weights. And if any thing whatever, even a thought in the mind of man, could arise without an adequate cause, any thing else, the mind itself, or the whole universe, might likewise exist without an adequate cause.

This scheme of philosophical necessity implies a chain of causes and effects, established by infinite wisdom, and terminating in the greatest good of the whole universe; evils of all kinds, natural and moral, being admitted, as far as they contribute to that end, or are in the nature of things inseparable from it.* Vice is productive not of good, but of evil to us, both here and hereafter, though good may result from it to the whole system: and, according to the fixed laws of nature, our present and future happiness necessarily depend on our cultivating good dispositions.†

Our learned author distinguishes this scheme of philosophical necessity from the Calvinistic doctrine of predestination, in the following particulars:—

1. No Necessarian supposes that any of the human race will suffer eternally: but that future punishments will answer the same purpose as temporal ones are found to do; all of which tend to good,

* Dr. Priestley says, "The doctrine of necessity contains all that the heart of man can wish: it leads us to consider ourselves and every thing else as at the uncontrolled disposal of the greatest and best of Beings; that, strictly speaking, nothing does or can go wrong; and that all retrograde motions in the moral as well as in the natural world, are apparent, not real."

† By our being liable to punishment for our actions, and accountable for them, is meant, that it is wise and good in the supreme Being, to appoint that certain sufferings should follow certain actions, provided they be voluntary, though necessary ones: a course of voluntary actions and sufferings being calculated to promote the greatest ultimate good.

and are evidently admitted for that purpose.—Upon the doctrine of necessity also, the most indifferent actions of men are equally necessary with the most important; since every volition, like any other effect, must have an adequate cause depending upon the previous state of the mind, and the influence to which it is exposed.

2. The Necessarian believes that his own dispositions and actions are the necessary and sole means of his present and future happiness; so that, in the most proper sense of the words, it depends entirely on himself, whether he be virtuous or vicious, happy or miserable.

3. The Calvinistic system entirely excludes the popular notion of free-will; viz. the liberty or power of doing what we please, virtuous or vicious, as belonging to every person, in every situation; which is perfectly consistent with the doctrine of philosophical necessity, and indeed results from it.

4. The Necessarian believes nothing of the posterity of Adam's sinning in him, and of their being liable to the wrath of God on that account; or the necessity of an infinite Being making atonement for them, by suffering in their stead, and thus making the Deity propitious to them. He believes nothing of all the actions of any man being necessarily sinful: but, on the contrary, thinks that the very worst of men are capable of benevolent intentions in many things that they do; and likewise that very good men are capable of falling from virtue, and consequently of sinking into final perdition. Upon the principles of the Necessarian also, all late repentance, and especially after long and confirmed habits of vice, is altogether and necessarily ineffectual; there not being sufficient time left to produce a change of disposition and character, which can only be done by a change of conduct of proportionably long continuance.

In short, the three doctrines of Materialism, Philosophical Necessity, and Socinianism, are considered as equally parts of one system. The scheme of necessity is the immediate result of the materiality of man; for mechanism is the undoubted consequence of materialism: and that man is wholly material, is eminently subservient to the proper, or mere humanity of Christ. For if no man have a soul distinct from his body, Christ, who in all other respects appeared as a man, could not have a soul which had existed before

his body: and the whole doctrine of the pre-existence of souls, of which the opinion of the pre-existence of Christ is a branch, will be effectually overturned.* See Unitarians.

MELCHITES. The Syrian, Egyptian, and other eastern christians in the Levant, who, though they are not Greeks, follow the doctrines of the Greek church, except in some points which relate only to ceremonies and ecclesiastical discipline. They were called Melchites, i. e. Royalists, by their adversaries, by way of reproach, on account of their implicit submission to the edict of the emperor Marcion, in favour of the council of Chalcedon.†

MELECIANS, a denomination in the fourth century; so called from their leader, Melecias, bishop of Lycopolis, in Egypt. This prelate declared with great zeal against those christians, who, having apostatized, desired to be reconciled to the church; and would not have those admitted to repentance who fell into sin, though their contrition were ever so great.

The Melecians fastened little bells to the bottom of their garments, and sung their prayers, dancing all the time; and this they thought a sure mean to appease the wrath of God.‡

MELCHIZEDICHIANS, a denomination which arose about the beginning of the third century. They affirmed that Melchizedek was not a man, but a heavenly power superior to Jesus Christ: for Melchizedek, they said, was the intercessor and mediator of the angels; and Jesus Christ was only so for men, and his priesthood only a copy of that of Melchizedek.

This denomination was revived in Egypt by one Hierax.§ See Hieracites.

MELATONI, so called from one Mileto, who taught, that not the soul, but the body of man, was made after God's image.‖

MENANDERIANS, a denomination in the first century, from Menander, a disciple of Simon Magus. He pretended to be one of the *aions* sent from the pleroma, or celestial regions, to succour

* Priestley's Disquisitions on Matter and Spirit, vol. i. pp. 4—163. vol. ii. on Philosophical Necessity, pp. 8—193. History of Early Opinions, vol. i. pp. 211, 212. Correspondence between Priestley and Price, pp. 118—359.

† Mosheim's Eccles. Hist. vol. ii. p. 31. Collier's Hist. Dict. vol. ii.

‡ Broughton's Hist. Lib. vol. ii. p. 547. Chevreau's History, vol. iii. p. 98.

§ Dictionary of Arts and Sciences, vol. iii. p. 2049.

‖ Ross's View of all Religions, p. 211.

the souls that lay groaning under bodily oppression and servitude, and to maintain them against the violence and stratagems of the demons that hold the reins of empire in this sublunary world. He baptized his disciples in his own name; and promised them after this baptism a more easy victory over the evil spirits, and that after this life they should become partakers of the resurrection of the dead and of immortality.*

MENNONITES, a society of Baptists in Holland; so called from Mennon Simonis, of Friesland, who lived in the sixteenth century. It is a universal maxim of this denomination that practical piety is the essence of religion, and that the surest mark of the true church is the sanctity of its members. They all unite in pleading for toleration in religion; and debar none from their assemblies who lead pious lives, and own the scriptures for the word of God. They teach that infants are not the proper subjects of baptism; that ministers of the gospel ought to receive no salary; and that it is not lawful to swear or wage war upon any occasion. They also maintain, that the terms *person* and *trinity* are not to be used in speaking of the Father, Son, and holy Ghost.

The Mennonites meet privately, and every one in the assembly has the liberty to speak, to expound the scriptures, to pray, and sing. They assemble twice every year from all parts of Holland, at Rynsbourg, a village about two leagues from Leyden, at which time they receive the communion, sitting at a table, where the first distributes to the rest. All denominations are admitted, even the Roman Catholics, if they please to come.

The ancient Mennonites professed a contempt of erudition and science; and excluded all from their communion who deviated in the least from the most rigorous rules of simplicity and gravity, in their looks, their gestures, their clothing, or their table. But this primitive austerity is greatly diminished in the most considerable denominations of the Mennonites. Those who adhere to their ancient discipline are called Flemings, or Flandrians.

The Mennonites in Pennsylvania do not baptize by immersion, though they administer the ordinance to none but adult persons. Their common method is this: The per-

* Mosheim, vol. i. p. 116. Formey's Eccles. Hist. vol. i. p. 21.

son to be baptized kneels; the minister holds his hands over him, into which the deacon pours water, and through which it runs on the crown of the kneeling person's head; after which follow imposition of hands and prayer.*

MEN OF UNDERSTANDING. This title distinguished a denomination which appeared in Flanders and Brussels in the year 1511. They owed their origin to an illiterate man, whose name was Egidius Cantor, and to William of Hildenison, a Carmelite monk. They pretended to be honoured with celestial visions; denied that any could arrive at perfect knowledge of the holy scriptures, without the extraordinary succours of a divine illumination; and declared the approach of a new revelation from heaven, more perfect than the gospel of Christ. They said that the resurrection was accomplished in the person of Jesus, and no other was to be expected; that the inward man was not defiled by the outward actions, whatever they were; that the pains of hell were to have an end; and not only all mankind, but even the devils themselves, were to return to God, and be made partakers of eternal felicity. They also taught, among other things, that Christ alone had merited eternal life and felicity for the human race; and that therefore men could not acquire this inestimable privilege by their own actions alone—that the priests, to whom the people confessed their transgressions, had not the power of absolving them; but this authority was vested in Christ alone--that voluntary penance and mortification was not necessary to salvation.

This denomination appear to have been a branch of the Brethren and Sisters of the Free Spirit.†

METHODISTS, a name given in the seventeenth century to a new species of polemic doctors, who distinguished themselves by their zeal and dexterity in defending the Roman Catholic church against the attacks of the Protestants.‡

METHODISTS, PROTESTANT. [This denomination was founded in the year 1729, by a Mr. Morgan, and Messrs. Charles and John Wesley. In the month of November, that year, the latter, being then fellow of Lincoln College,

* Mosheim's Eccles. Hist. vol. iv. pp. 151—162. Dictionary of Arts and Sciences, vol. iii. p. 2037. Edwards's History of the American Baptists, vol. i. p. 94.

† Mosheim, vol. iii. p. 276. ‡ Ibid, vol. iv. p. 307.

began to spend some evenings in reading the greek testament with Mr. Charles Wesley, student; Mr. Morgan, commoner, of Christchurch; and Mr. Kirkham, of Merton College. Not long afterwards two or three of the pupils of Mr. John Wesley, and one of the pupils of Mr. Charles Wesley, obtained leave to attend these meetings. They then began to visit the sick in different parts of the town, and the prisoners also who were confined in the castle. Two years after they were joined by Mr. Ingham, of Queen's College; Mr. Broughton, and Mr. Hervey; and in 1735 by the celebrated Mr. George Whitfield, then in his eighteenth year. At this time their number in Oxford amounted to about fourteen. They obtained their name, it is said, from the exact regularity of their lives, or the exact *method* in which they disposed of each hour; which gave occasion to a young gentlemen of Christchurch to say, "Here is a new sect of *Methodists* sprung up;" alluding to a sect of ancient physicians, who were so called because they reduced the whole healing art to a few common principles, and brought it into some method and order.

In October, 1735, Mr. John and Mr. Charles Wesley, Mr. Ingham, and a Mr. Delamott, embarked for Georgia, in order to preach the gospel to the Indians. They were at first favourably received, but in a short time lost the affection of the people; and on account of some differences with the storekeeper, Mr. Wesley was obliged to return to England. He was however soon succeeded by Mr. Whitfield, whose repeated labours in that part of the world are well known.

On Mr. Whitfield's return from America, in 1741, he declared his full assent to the doctrines of Calvin. Mr. Wesley, on the contrary, professed the doctrines of Arminius, and had printed in favour of *universal redemption* and *perfection*, and very strongly against *election*, a doctrine which Mr. Whitfield believed to be scriptural. The difference, therefore, of sentiment between these two great men caused a separation, and their followers have continued to be divided to this day.

The doctrines of the Calvinistic Methodists need not be detailed, as the substance of them will be found under the article CALVINISTS. And nearly the same might be said of those of the Arminian Methodists, the substance of which may be seen under the article ARMINIANS. It has

been said, that "the leading principles common to both parties were, *salvatioa by faith only in Jesus Christ, perceptible conversion,* and *an assurance of reconciliation with God:*" but whether they both mean the same things by these terms, may be questioned. The former, when speaking of justification by faith alone, do not mean that we are justified by it as an act of our own, which God rewards with this great blessing; but *as having respect to the righteousness of Christ,* which is that, and that only, for the sake of which justification is bestowed. The imputation of faith, therefore, with them, is the same thing as the imputation of Christ's righteousness. But the latter, when speaking of justification by faith alone, appear to consider it as *a condition performed on our part, and accepted by God instead of perfect obedience.* The imputation of faith, therefore, with them, goes to exclude the imputation of the righteousness of Christ. "In what sense (say they) is the righteousness of Christ imputed to all mankind, or to believers? *(Ans.)* We do not find it expressly affirmed in scripture that God imputes the righteousness of Christ to any, although we do find that faith is imputed for righteousness."*

With respect to *perfection,* it is further asked, *(Ques.)* "What is implied in being a *perfect christian? (Ans.)* The loving the Lord our God with all our heart, and with all our mind, and soul, and strength. *(Ques.)* Does this imply that all inward sin is taken away? *(Ans.)* Without doubt. Or how could we be said to be saved *from all our uncleannesses?*" (Ezek. xxxvi. 29.)—They allow, however, that many of those who have died in the faith, yea, the greater part of those they have known, were not sanctified throughout, not made perfect in love, till a little before death; that the term *sanctified* is continually applied by St. Paul to all that were justified, that were true believers; that by this term alone he rarely, if ever, means *saved from all sin;* and that consequently it is not proper to use it in this sense, without adding the word *wholly, entirely,* or the like.

The zeal of both Mr. Whitfield and Mr. Wesley was very great, and their labours abundant. They were both professed members of the church of England, though neither of them confined himself in all respects within its rules. The former was most distinguished for his powerful eloquence and deep concern for the conversion of sinners; the latter for

* Minutes of Conference.

his prudence in forming his numerous followers into societies, and establishing such a connexion and subordination among them, as to give a greater stability to his denomination.

Since the death of Mr. Wesley, his people have been divided with respect to discipline. He himself had always professed a strong attachment to the church of England, and exhorted the societies under his care to attend her service, and receive the Lord's supper from the regular clergy. But in the latter part of his life he thought proper to ordain some bishops and priests for America and Scotland: as one or two of the bishops, however, have never been out of England since their appointment to the office, it is probable that he intended a regular ordination should take place when the state of the connexion might render it necessary. During his life some of the societies petitioned to have preaching in their own chapels during church hours, and the Lord's supper administered by the travelling preachers. This request he generally refused; and, where it could be conveniently done, sent some of the clergymen who officiated at the new chapel in London to perform these solemn services. At the first conference after his death, which was held at Manchester, the preachers published a declaration, in which they said that they would "take up the *plan* as Mr. Wesley had left it." This was by no means satisfactory to many of the preachers and people, who thought that religious liberty ought to be extended to all the societies which desired it. In order to favour this cause, several respectable preachers came forward, and by the writings which they circulated through the connexion, paved the way for a pacification; by which it was stipulated that in every place where a three-fold majority of class-leaders, stewards, and trustees, desired it, the people should have preaching in church hours, and the sacraments of baptism and the Lord's supper administered to them.

The spirit of inquiry being roused, did not stop here; for it appeared agreeable both to reason and the customs of the primitive church, that the people should have a voice in the temporal concerns of the societies, vote in the election of church-officers, and give their suffrages in spiritual concerns. This subject produced a variety of arguments on both sides of the question. At a conference held at Leeds in 1797,

there were delegates from many societies in various parts, who were instructed to request that the people might have a voice *in the formation of their own laws, the choice of their own officers, and the distribution of their own property.* The preachers proceeded to discuss two motions. Shall delegates from the societies be admitted into the conference? Shall circuit-stewards be admitted into the district meetings? Both these motions were negatived, and consequently all hopes of accommodation between the parties were given up. From hence a plan was proposed of a *new connexion.* A regular meeting was formed, and Mr. William Thom being chosen president, and Mr. Alexander Kilham secretary, the meeting proceeded to arrange the plan for supplying the congregations which adhered to them with preachers. The president and secretary were also desired to draw up rules of church-government, that they might be circulated through the societies for their approbation. The plan being drawn up and printed, was examined by select committees through the connexion, and, with a few alterations, was accepted by the conference of preachers and delegates.

The preachers and people are incorporated in all meetings for business, not by temporary concession, but by the essential principles of their constitution; for the private members chuse the class-leaders, the leaders' meeting nominates the stewards, and the society confirms or rejects the nomination. The quarterly meetings are composed of the general stewards and representatives chosen by the different societies of the circuits, and the fourth quarterly meeting of the year appoints the preacher and delegate of every circuit that shall attend the general conference. For a further account of their principles and discipline, the reader is referred to a pamphlet entitled, *General rules of the united societies of Methodists in the New Connexion.*

The Calvinistic Methodists are not incorporated into a body as the Arminians are, but are chiefly under the direction or influence of their ministers or patrons. There are many congregations in London and elsewhere who, though called Methodists, yet are neither in Mr. Wesley's, Mr. Whitfield's, or the New Connexion. Some of these are supplied by a variety of ministers; and others, bordering more on the congregational

plan, have a resident minister.

The name of Methodists is commonly given to those clergymen and people of the established church, who embrace the doctrines of the Reformation, as taught in the thirty-nine articles.

A distinct connexion, upon Mr. Whitfield's plan, was formed and patronized by the late Lady Huntingdon, and which still subsists.

The Calvinistic Methodists are considered by the regular dissenters as unfriendly to the order and discipline of the new testament, while the latter in return are reckoned by the former to be too much sunk into formality and inactivity. There are, however, a considerable number of dissenters who have thought it no dishonour to follow the Methodists, in so far as they have followed Christ; entering into their spirit with respect to a zealous and affectionate manner of preaching: and if many of the Methodists, on the other hand, have abated of their eccentricity, and learned of dissenters to respect sobriety, and the order of God's house, there is no cause for regret. By their constant intercourse they have no doubt had, and will continue to have a very considerable influence on each other. If both lay aside envies, and emulate each others excellencies, they may be very useful one to another; and probably in a few years will become one body of people.

In Mr. Wesley's connexion there are upwards of 400 preachers, and about 170,000 members. In 1786 they sent missionaries to the West Indies. Societies were formed in Barbadoes, St. Vincent's, Dominica, St. Christophers, Nevis, Antigua, St. Eustatia, Tortola, and St. Croix. These societies are now very numerous, among whom, it is said, there are not less than 11,000 blacks. They have also 250 preachers in North America, and their societies there consist of 60,000 members. The writings of the late Mr. Fletcher are greatly read among this denomination. A late *expostulatory address* to them, by Mr. Walker of Dublin, is said to have produced a great sensation amongst them, and to contain many things worthy of their attention.*]

For an account of the extent and present state of the Methodist societies in Europe and America, see Part II.

* See History of Methodism. Gillie's Life of Whitfield, and Works. Coke's Life of Wesley. Wesley's Works. Benson's Vindication. Buck's Theological Dictionary.

MILLENARIANS, or CHILIASTS, a name given to those in the primitive ages who believe that the saints will reign on earth with Christ a thousand years after the first resurrection, before the final completion of beatitude. The former appellation is of latin original, the latter of greek, and both are of the same import.

The ancient Millenarians held that, after the coming of Antichrist, and the destruction of all nations, which shall follow, there shall be a first resurrection of the just alone —that all who shall be found upon earth, both good and bad, shall continue alive; the good to obey the just who are risen, as their princes; the bad to be conquered by the just, and to be subject to them—that Jesus Christ will then descend from heaven in his glory—that the city of Jerusalem will be rebuilt, enlarged, embellished, and its gates stand open night and day. They applied to this New Jerusalem what is said in the Apoc. chap. xxi.; and to the temple all that is written in Ezek. xxxvi. Here, they pretended, Jesus Christ will fix the seat of his empire, and reign a thousand years with the saints, patriarchs, and prophets, who will enjoy perfect and uninterrupted felicity.—These opinions were founded on several passages of scripture, which the ancient Millenarians took in a literal sense, particularly Revelations xx. 1—6.

The ancient Millenarians were divided in opinion: some pretended that the saints should pass their time in corporeal delights, others that they should only exercise themselves in spiritual pleasures.

The opinions of some modern authors concerning the millenium, are as follow:

Dr. Thomas Burnet and Mr. Whiston concur in asserting that the earth will not be entirely consumed; but that the matter of which it consists will be fixed, purified, and refined, which the action of fire upon it will naturally effect. They suppose that, from these materials, thus refined, as from a second chaos, there will, by the will of God, arise a new creation; and that the face of the earth, and likewise the atmosphere, will then be so restored as to resemble what it originally was in the paradisaical state; and consequently to render it a more delightful abode for human creatures than it is at present. They urge for this purpose the following texts:— 2 Pet. iii. 13: *Nevertheless, we, according to his promise,*

look for new heavens, and a new earth, wherein dwelleth righteousness. See also Matt. xiii. 29, 30. Luke xvii. 29, 30. Acts iii. 21, &c.—They both suppose that the earth, thus beautified and improved, shall be inhabited by those who shall inherit the first resurrection, and shall here enjoy a very considerable degree of happiness, though not equal to that which is to succeed the general judgment; which judgment shall, according to them, open when the thousand years mentioned in Rev. xx. 4, are expired.

Though Mr. Fleming does not entirely agree with the above mentioned scheme, he interprets Rev. xx. 6, as referring to a proper resurrection, of which, he supposes, the event recorded in Matt. xxvii. 32, was a pledge. He conjectures that the most celebrated saints of the old-testament times then arose, and ascended with Christ to heaven. Agreeable to this, he apprehends that the saints who are to be subjects of the first resurrection, will appear to some of the inhabitants of this earth, which may be the mean of reviving religion among them: yet they will not have their abode here; but during the thousand years, in which the kingdom of Christ will have the highest triumph on earth, they shall be rejoicing with him in heaven, in a state of happiness far superior to that which they enjoyed in a separate state; yet not equal to that which is to be expected after the general judgment. To this peculiar privilege of the martyrs, and some other eminent saints, he supposed St. Paul to have referred, Phil. iii. 9, 11.

This author argues, that as there has been already a special resurrection of the more eminent saints of the old testament, it is rational to conclude from the ideas we form of Christ as a just and impartial judge, that the eminent saints of the new testament, who lived and died under sufferings, shall be rewarded by a special resurrection to glory when Christ shall give universal peace and prosperity to the church.

Mr. Ray agrees that there will be a renovation of the earth; and though he does not grant, as some have supposed, that the same animals which once lived shall be raised again, yet he supposes that other like animals will be created anew, as well as similar vegetables, to adorn the earth, and to support the animals, only in higher degrees of beauty and perfection than they ever before possessed. But he pretends not to deter-

mine whether this new earth, thus beautified and adorned, after the general resurrection, shall be the seat of a new race of men, or only remain as the object of contemplation to some happy spirits, who may behold it, though without any rational animals to inhabit it, as a curious plan of the most exquisite mechanism. The apostle, speaking of the heavens and the earth, says, *As a vesture thou shalt fold them up, and they shall be changed.* (Heb. i. 12.) Hence he argues, that to be changed is different from being annihilated and destroyed. The earth shall be transfigured, or its outward form changed—not its matter or substance destroyed.

Dr. Whitby supposes the millenium to refer entirely to the prosperous state of the christian church after the fall of antichrist and the conversion of the jews—that then shall begin a glorious and undisturbed reign of Christ over both jew and gentile, to continue a thousand years—and as John the Baptist was Elias, because he *came in the spirit and power of Elias;* so shall this be the church of martyrs, and of those *who have not received the mark of the beast,* because the spirit and purity of the times of the primitive martyrs shall return. He argues, that it would be a great detriment to the glorified saints to be brought down to dwell upon earth, in the most pleasing form which it can be supposed to put on—that it is contrary to the genius of the christian religion to suppose it built on temporal promises; for the christian is represented as one who is entirely dead to the world, and whose conversation is in heaven. See Phil. iii. 19.

Mr. Worthington's scheme is, that, the gospel, being intended to restore the ruins of the fall, will gradually meliorate the world, till, by a train of natural consequences, under the influence of divine providence and grace, it is restored to a paradisaical state. He supposes that this plan is already advanced through some important stages, of which he thinks the amendment of the earth's natural state at the deluge, which, with Dr. Sherlock, he maintains to have been a very considerable one. He considers all improvements in learning and arts, as well as the propagation of the gospel among the heathen nations, as the process of this scheme: but he apprehends much greater advances are to be made about the year of Christ 2,000, when the millenium will commence, which shall be, according to

him, such a glorious state as Dr. Whitby supposes; but with this additional circumstance, that, after some interruption from the last effects of wickedness by Gog and Magog, this shall terminate in the still nobler state of the *new heaven* and the *new earth* spoken of in Rev. xxi. xxii., which he supposes will be absolutely paradise restored; and that all natural and moral evil shall be banished from the earth, and death itself shall have no further place: but good men shall continue in the highest rectitude of state, and in the greatest imaginable degree of terrestrial felicity, till the coming of Christ and universal judgment close this beautiful and delightful scene, perhaps several thousand years hence. Indeed he seems to intimate some apprehension that the consummation of all things will happen about the year of the world 25,920, the end of the great year, as the Platonics called it, when the equinoxes shall have revolved. The reasonings by which those conjectures are supported are too diffuse to be represented.

Mr. Lowman agrees with Dr. Whitby in supposing the scripture description of the millenium to be figurative, representing the happy state of the church on its deliverance from the persecution and corruption of the third period. He supposed the book of Revelation, after the fifth chapter,* to be a prophetic representation of the most remarkable events which were to befal the christian church from that time to the consummation of all things. He divides the remainder into seven periods; the first of which, represented by the *seals*, shews, according to him, the state of the church under the heathen Roman emperors from the year 95 to 323—the second, which is that of the *trumpets*, relates to what was to happen in the christian church, A. D. 337 to 750, when the Mahometan conquests ceased in the West—the third represents the state of the church and world in the time of the last head of the Roman government, i. e. under the popes, for 1260 years; viz. from A. D. 756 to 2016: each of the *vials* which are poured out, he supposes to denote some great judgment upon the papal kingdom; the sixth and seventh vials he supposes are yet to come, and that the seventh will complete the final destruction of Rome—the fourth is that of *a thousand years*, or the

* He considers the fourth and fifth chapters as only introductory to the prophetic part of the book.

millenium, in which the church will be in a most prosperous state, A. D. 2,000 to 3,000; so that the seventh chiliad is to be a kind of sabbath—the fifth is the renewed invasion of the enemies of the church for a short time not defined, but which is to end in their final extirpation and ruin, (chap. xx. 7—10.)—the sixth is the general resurrection and final judgment, (chap. xx. 11—15.) which terminate in the seventh grand period, in which the saints are represented as fixed in a state of everlasting triumph and happiness in the heavenly world. ch. xxi. 1—5.

Dr. Cotton Mather supposed that the conflagration would take place at Christ's second personal coming; that after this great event God will create *new heavens, and a new earth.* The raised saints will inhabit the new heavens, attending on our Saviour there, and receiving inconceivable rewards for their services and sufferings for his sake. The new earth will be a paradise, and inhabited by those who shall be caught up to meet the Lord, and be with him in safety, while they see the earth flaming under them. They shall return to the new earth, possess it, and people it with an offspring who shall be sinless and deathless. The raised saints in the new heavens, *who will neither marry nor be given in marriage*, but be equal to the angels, will be sent down from time to time to the new earth, to be teachers and rulers, and have power over nations; and *the will of God will be done on earth as it is in heaven.* This dispensation will continue at least for a thousand years. There will be a translation from the new earth to the new heavens, either successively during the thousand years, or all at once after the termination of that period.

Dr. Bellamy supposed that the millenium will be a glorious scene of Christ's spiritual reign on earth, when universal peace shall prevail; wars, famines, and all desolating judgments, be at an end; industry shall flourish, and all luxury, intemperance, and extravagance, be banished. Then this globe will be able to sustain with food and raiment a number of inhabitants immensely greater than ever dwelt upon it at one time: and if all those shall, as the scripture asserts, *know the Lord, from the least to the greatest, and the knowledge of the Lord fill the earth, as the waters do the sea*, for a thousand years together, it will naturally come to pass that there will be more saved in those thousand years, than

ever before dwelt upon the face of the earth, from the foundation of the world.

Some understand the thousand years in the Revelation, agreeable to other prophetical numbers in that book, a day for a year. By that rule, as the scripture year contains 360 days, the thousand years will amount to 360,000; in which there might be millions saved to one which has been lost. But if this glorious period should last only a thousand years literally, there may be many more saved than lost.

The ancient millenarian doctrine of the personal reign of Christ upon earth, and the literal resurrection of the saints, has, under different forms, been revived and advocated in a number of publications, which the brevity of this work will not admit of noticing. Mr. Keitt, a clergyman of the church of England, in a late publication, entitled, *History of the Interpreter of Prophecy*, has advanced a new plan, of which the following is an imperfect sketch.

He supposes that the *antichrist*, or the many *antichrists*, spoken of in the new testament, means *a power*, *a person*, or *a succession of persons*, who were to arise in the world, and either deceitfully arrogate to themselves the place and office of Christ, or exercise a direct enmity to him and his religion—that there appear to be three great forms of antichrist; viz. Popery, Mahometanism, and Infidelity, which were to prevail a certain time for the trial and punishment of the corrupted church of Christ—that at the present period the Infidel form of antichrist is begun, and will continue to prevail while the Papal and Mahometan decline—that the rise, progress, and establishment, of the Infidel power, is predicted by *the little horn of the beast* in the visions of Daniel, and the *second beast and his image* in the Revelation of St. John.—Mr. Keitt supposes, that when the Infidel power shall have reached its summit of dominion; when the jews are collected into their own land; when the church, purified by tribulation, shall be made ready to receive her Lord, Christ shall personally appear, and finish the reign of antichrist in all its various forms: the just shall be raised from the dead, and a new kingdom of peace and everlasting happiness be established under the immediate government of the Redeemer, agreeably to the description in Dan. ii. 35, Rev. xiv. 2, and other passages. When this glorious period of the millenium shall

commence, the New Jerusalem will be separated from the world as the garden of Eden, but the gates of entrance shall stand open: the world will continue a state of probation to all but those who arose from the dead; it will, however, be enlightened by the communication of those blessed instructors. At the expiration of the thousand years, Satan will be loosed, to deceive the nations without the city: but as soon as he shall have attempted to disturb the peace of the saints, fire will descend out of heaven, and devour the incorrigible sinners. The final judgment, the resurrection of the wicked, the destruction of the world, the everlasting punishment of Satan and his followers, and the admission of the saints into eternal felicity in the heavens, will immediately succeed.

As the above systems respecting the millenium include in them the eternity of future punishment, the plan of the late Mr. Winchester is briefly delineated, because it is distinguished from the others in that respect.

This author supposes that, as an introduction to the millenium, the power and empire of the Turks shall be weakened, to make way for the return of the jews to their own land, which event is expressly foretold in Ezek. xxxix. 25, 28, and many other passages of scripture—that after their return, their enemies shall come against them in vast numbers, which are described by the Gog and Magog mentioned in Ezek. xxxvii. 1—7—that they shall take and plunder the city of Jerusalem, and bring the jews to the brink of destruction—that at the height of their triumph, Christ, the manifested Jehovah, shall appear in the clouds of heaven, according to Zech. xiv. 4—that his appearance shall effect the conversion of the jews, who shall receive him as the true Messiah, their Lord and King. John xix: *They shall look on him whom they have pierced.* See also Rev. i. 7. The dead saints shall then be raised, the living saints changed; both caught up to meet the Lord in the air, and descend with him to reign on earth: the glorious millenium shall then commence, and continue a thousand years. In that period the jews shall be again acknowledged as the peculiar people of God; the twelve tribes settled in their own land, under the immediate government of the Saviour, and be a holy and happy people; Jerusalem shall be rebuilt in greater glory and splendour than ever; all nations shall yearly repair to

this city to worship the Lord. (Zech. xiv. 16—20) There shall be a glorious temple erected, into which the Lord Jesus shall enter: there he shall hold his court: from thence he shall send his saints through the whole earth, to instruct and bless mankind. This temple is particularly described in Ezek. xl. 41, 42. At this blessed period Satan shall be bound; the curse shall be removed from the earth; the obstructions which hinder the success of the gospel removed; all be united in one religion; wars, famines, earthquakes, tempests, and pestilence, shall cease; the inhabitants of the world be more numerous than ever, and all kinds of spiritual and temporal blessings be the portion of mankind. At the end of the millenium Satan shall be loosed to deceive the nations of the earth: a mighty army, with this great apostate at their head, shall march in a hostile manner against the camp of the saints; but fire shall immediately descend from heaven to devour them. This army is described by the Gog and Magog of St. John, which our author supposes different from the Gog and Magog mentioned by Ezekiel.* This destruction will be immediately followed by the resurrection of all the dead, the day of judgment, and the conflagration of the world. After the judgment, the Lord, with all the redeemed, shall ascend to heaven; and the conflagration shall take place, by which the earth shall be reduced to a globe of fire, and be the final stage of punishment; where the wicked shall endure the pangs of the *second death*, and be tormented for *ages of ages* after the day of judgment. At length the renovation of the heavens and earth shall take place, according to various prophetic passages, particularly Isaiah lxv. 17, 2 Pet. iii. 13, Rev. xxi. 1, 2. After the new heavens and earth are prepared, as a new stage for the wonders of God's redeeming love, the Holy City, or New Jerusalem,† shall descend as the residence of the saints during those ages in

* Among a variety of arguments to prove that the Gog and Magog of St. John and Ezekiel are different, Mr. Winchester observes that the first army shall prevail for a time, and bring Israel into mighty distress; the second shall only make the attempt, and be immediately destroyed.

† Mr. Winchester brings a variety of arguments to prove that the new heavens and new earth are different from the millenium. "The millenium (says he) is limited to a thousand years; but in the new earth Christ and his saints are to reign for *ages of ages*. The Millenium-Jerusalem is designed to be a type and miniature picture of the New Jerusalem."

which the great work of redeeming lost sinners is carried on. The saints shall reign with Christ, and be kings and priests, till all intelligences are restored, sin and misery cease to exist, and holiness and happiness be absolutely universal and complete, as is expressed in Rev. xxi. 1: *And he that sat upon the throne said, behold I make all things new!* Christ shall reign *till he has put all things under his feet*, and a more glorious dispensation shall take place; *when he shall deliver up the kingdom to God the Father, that God may be all in all.*

Mr. Winchester supports his plan by a variety of prophecies in the sacred scriptures, which he takes in the most literal and obvious sense. His manner of arguing is too diffuse to be abridged in the narrow limits of this work. Those who desire to see his system at large, and his manner of defending it, are referred to his Lectures on Prophecy, in two volumes, octavo.*

MOLINISTS, so called from Lewis Molina, a Spanish Jesuit, professor of divinity in the university of Ebora, in Portugal. In the year 1598 he published a book, shewing that the operations of divine grace were entirely consistent with the freedom of the human will; and introduced an hypothesis to remove the difficulties attending the doctrines of predestination and liberty. He asserted that the decree of predestination to eternal glory was founded on a previous knowledge and consideration of the merits of the elect; that the grace from whose operations these merits are derived is not efficacious by its own intrinsic power only, but also by the consent of our own will, and because it is administered in those circumstances in which the Deity, by that branch of his knowledge which is called *scientia media*, foresees that it will be efficacious. This kind of prescience, denominated in the schools *scientia media*, is that fore-knowledge of future contingents which arises from an acquaintance with the nature and faculties of rational beings, of the circumstances

* Broughton's Hist. Lib. vol. ii. pp. 93, 94. Doddridge's Lectures, pp. 581—590. Burnet's Theory, p. 209. Whiston's Theory, p. 288. Fleming's Christology, pp. 29—38. Ray's Discourses, pp. 407—415. Whitby's Annotations, vol. ii. p. 740. Worthington on the Extent of Redemption. Lowman on Revelations, p. 243. Mather's Life, pp. 141, 143. Bellamy on the Milenium, pp. 65—68. Encyclopædia, vol. i. pp. 290—309. vol. ii. pp. 299—306, vol. xii. p. 29. Keitt's History of Prophecy.

in which they shall be placed, of the objects that shall be presented to them, and of the influence which these circumstances and objects must have on their actions.*

MONARCHIANS, a denomination which arose in the second century. They derived their origin from Praxeas, a man of genius and learning. He denied any real distinction between the Father, Son, and holy Ghost; and maintained that the Father, sole creator of all things, had united to himself the human nature of Christ. Hence his followers were called Monarchians.—This denomination were also styled *Patripassions.*†

MONOPHYSITES, a denomination which arose in the fifth century. They maintained that the divine and human natures of Christ were so united as to form only one nature, yet without any change, confusion, or mixture of the two natures.‡

MONOTHELITES, a denomination in the seventh century; so called from the greek words μονος and θελος. Their founder was Theodore, bishop of Pharan, in Arabia, who maintained the following doctrines:—(1.) That in Christ there were two distinct natures, which were so united, though without the least mixture or confusion, as to form by their union only one person.—(2.) That the soul of Christ was endowed with a will, or faculty of volition, which is still retained after its union with the divine nature. For they taught that Christ was not only a perfect God, but was endowed with the faculty of volition.—(3.) That this faculty of volition in the soul of Christ was not absolutely unactive, but that it co-operated with the divine will.—(4.) That in a certain sense there was in Christ but one will, and one manner of operation.§

MONTANISTS, a denomination which arose in the second century; so called from Montanus, who pretended that he was the Paraclete, or Comforter,‖ which the divine Saviour at his departure from earth promised

* Mosheim, vol. i. pp. 475, 476. † Ibid, p. 190. ‡ Ib. p. 420.

§ Mosheim, vol. ii. p. 36. Broughton, vol. ii. p. 123.

‖ Montanus made a distinction between the Paraclete promised by Christ to his apostles and the holy Spirit which was shed upon them on the day of Pentecost; and understood by the former a divine teacher, pointed out by Christ under the name of *Paraclete*, or *Comforter*, who was to perfect the gospel by the addition of some doctrines omitted by our Saviour. It was this divine messenger which Montanus pretended to be, and not the holy Ghost.

to send his disciples, to lead them into all truth; and declared that he was sent with a divine commission, to give to the moral precepts delivered by Christ and his apostles the finishing touch that was to bring them to perfection. He was of opinion that Christ and his apostles made, in their precepts, many allowances for the infirmities of those among whom they lived, and that this condescending indulgence rendered their system of moral laws imperfect and incomplete.* He therefore inculcated the necessity of multiplying fasts; prohibited second marriages as unlawful; maintained that the church should refuse absolution to those who had fallen into the commission of enormous sins; and condemned all care of the body, especially all nicety of dress, and all female ornaments. He also gave it as his opinion, that philosophy, arts, and whatever savoured of polite literature should be banished from the christian church. He looked upon those christians as guilty of a most heinous transgression who saved their lives by flight from the persecuting sword, or who ransomed them by money from the hands of their cruel and mercenary judges.

This denomination had separate assemblies. They were first called *Cataphrygians*, from the place where they had their first principal abode: they were also styled *Pepuzians*, because Montanus lived in a Phrygian village, called Pepuza.†

[MORAVIANS, or THE UNITED BRETHREN. To read the disadvantageous accounts which have been written of these people, and to observe the respect with which they are at present treated by almost every other denomination of christians, must lead us to conclude, either that they have been greatly misrepresented, or that, like other denominations, they have derived advantage even from the reproaches of their adversaries, and have relinquished many things which at some periods of their history were found amongst them: perhaps it may be owing in part to both.

By their *History*, as given by Crantz, they are distinguished into *ancient* and *modern*. The former refers to them before the time of their settlement in Upper Lusatia

* This denomination were but little distinguished from others by their peculiar opinions: they only used greater austerity of manners.

† Mosheim's Eccles. Hist. vol. i. pp. 192, 193. Formey's Eccles. Hist. vol. i. p. 48. Priestley's Eccles. Hist. vol. i. p. 254.

in 1722, and being joined by COUNT ZINZENDORF; the latter after it. In an address on their behalf to the English privy council in 1715, they are called, *The reformed episcopal churches, first settled in Bohemia, and since forced by the persecutions of their enemies to retire into the Greater Poland, and Polish Prussia.* In an address also from themselves to the church of England, in the time of Charles the second, they claim to have been "free for almost seven hundred years from the encroachments of the Romish see;" and speak of *Huss* and *Jerom*, of Prague, as their famous martyrs, by whose blood the church of Bohemia had been watered and enriched. By the Bohemian church, however, can only be meant the christians who resided in that country; for Mr. Crantz places the beginning of the church of *The United Brethren* in the year 1457, and represents it as rising out of the scattered remains of the followers of Huss. These people, in order to free themselves from the impositions of Rome, applied in 1450 for a re-union with the Greek church, of which they had been anciently a part, and their request was cheerfully granted; but on the taking of Constantinople by the Turks, about two years after, which put an end to the Greek empire, this proposed junction came to nothing. After this attempts were made for establishing a more entire reformation, and salutary church-discipline in the nation: but insurmountable difficulties arising, partly from the irresolution and worldly motives of those who should have taken the lead, and partly from the promiscuous character of the people, the friends of reform were at length advised, even by those who refused to act with them, to *establish a community among themselves, and to edify one another from the word of God.* But as this would expose them in their own country to persecution, they obtained permission to withdraw to a part of the king's domain, on the boundary between Silecia and Moravia, to settle there, and regulate their worship according to their own insight and conscience.

In the year above mentioned, 1457, they formed their church fellowship among themselves, calling themselves *Unitas Fratrum*, or *the unity of the brethren;* or *Fratres Unitatis, the united brethren:* and at the same time bound themselves to a stricter church-discipline, resolving to suffer all things for conscience-sake; and instead of defending them-

selves, as the so-called Hussites had done, by force of arms, to oppose nothing but prayer and reasonable remonstrances to the rage of their enemies.

From this period to the reformation they were severely persecuted, but still preserved their unity. A connexion was also formed between them and the Waldenses, who had for many centuries borne witness to the truth. They had several conferences with Luther, Calvin, and other reformers, and some attempts were made for a union. They approved of the Augsburg confession; but not agreeing in discipline, they still continued a distinct body.

After various persecutions, distresses, and discouragements, during the seventeenth century, they became in a manner extinct: but about the year 1720, a remarkable awakening took place among the posterity of the brethren in Bohemia; and as no free toleration could be obtained for them in that country, they agreed to emigrate. *Christian David*, who had been very useful amongst them, applied on their behalf to *Nicholas Lewis*, Count of Zinzendorf, who granted them permission to settle on his estates in Upper Lusatia. Thither, in 1722, a company of them repaired, and formed the settlement of *Herrnhut*. Within the first four or five years they had well nigh been broken up by religious dissensions, occasioned, it is said, by parties from among the Lutherans and the Reformed coming to settle with them. At length, by the exertions of Count Zinzendorf, the unity was renewed, and in 1727 rules agreed to, by which divisions might in future be avoided. Count Zinzendorf, who from the first was friendly, now became united to them, and in 1735 was chosen to be their bishop. It is from the settlement of Herrnhut that the brethren date their *modern* history, and their first engaging in missions to the heathen.

With respect to their *doctrinal* sentiments, they, as before observed, avow the Augsburg confession. In 1784 they published an Exposition of christian doctrine; but which we have not seen. In a Summary of the doctrine of Jesus Christ, published in 1797 for the instruction of their youth, they say nothing on the Trinity, but merely quote passages of scripture which relate to it. Under the article of the holy Spirit however, they say, "He is very God with the Father and the Son." They appear to avoid the doctrine of unconditional elec-

tion, and profess to believe that "Jesus Christ died for all men, and hath purchased salvation for all."* Yet they say, "We do not become holy by our own power; but it is a work of the Father, Son, and holy Spirit." There is no doctrine on which they seem to dwell with such delight, as that of the cross, or the love of Christ in laying down his life for sinners. This, they say, has been the preaching which the Lord hath mostly blessed to the conversion of the heathen.

Perhaps there is no denomination in whom a meek, quiet, and child-like spirit has been more cultivated. In some instances however, it has been thought by other christians to degenerate too much into puerility; and the manner in which they have spoken and written on some subjects has been far from consistent with the rules of chastity. In their behalf it is said, that "some of their converts having previously imbibed extravagant notions, propagated them with zeal among their new friends in a phraseology extremely reprehensible; and that Count Zinzendorf himself sometimes adopted the very improper language of those fanatics, whom he wished to reclaim from their errors to the soberness of truth; but much of the extravagance and absurdity that has been attributed to the Count is not to be charged to him, but to those persons, who, writing his extempore sermons in short hand, printed and published them without his knowledge or consent.

The church of the United Brethren is *episcopal*, and the order of succession in their bishops is traced with great exactness in their history. But though they consider episcopal ordination as necessary to qualify the servants of the church for their respective functions, yet they allow to their bishops no elevation of rank, or pre-eminent authority; their church having from its first establishment been governed by synods, consisting of deputies from all the congregations, and by other subordinate bodies, which they call *conferences*. The synods, which are generally held once in seven years, are called together by the elders who were in the former synod appointed to superintend the whole unity. In the first sitting a president is chosen, and these elders lay down their office, but they do not withdraw from the assembly; for they, together with all the bishops, *seniores civiles*, or lay elders, and those ministers who have the gene-

* *Crantz's* History of the Brethren, section 82.

ral care or inspection of several congregations in one province have seats in the synods, without any particular election. The other members are one or more deputies sent by each congregation, and such ministers or missionaries as are particularly called to attend. Women approved by the congregations are also admitted as hearers, and are called upon to give their advice in what relates to the ministerial labour among their sex; but they have no decisive vote in the synod. The votes of all the other members are equal.

In questions of importance, or of which the consequences cannot be foreseen, neither the majority of votes, nor the unanimous consent of all present can decide; but recourse is had to the *lot*. For this practice the brethren allege the examples of the ancient jews, and of the apostles; the insufficiency of the human understanding, amidst the best and purest intentions, to decide for itself in what concerns the administration of Christ's kingdom; and their own confident reliance on the promises that the Lord Jesus will approve himself the head and ruler of his church. The lot is never made use of but after mature deliberation and fervent prayer; nor is any thing submitted to its decision which does not, after being thoroughly weighed, appear to the assembly eligible in itself.

In every synod, the inward and outward state of the Unity and the concerns of the congregations and missions are taken into consideration. If errors in doctrine, or deviation in practice have crept in, the synod endeavours to remove them, and by salutary regulations to prevent them for the future. It considers how many bishops are to be consecrated to fill up the vacancies occasioned by death; and every member of the synod gives a vote for such of the clergy as he thinks best qualified. Those who have the majority of votes are taken into the *lot*, and they who are approved are consecrated accordingly.

Towards the conclusion of every synod a kind of executive board is chosen, and called "The elders' conference of the Unity." At present it consists of thirteen elders, and is divided into four committees or departments.—(1.) The *missions'* department, which superintends all the concerns of the missions into heathen countries.—(2.) The *helpers'* department, which watches over the purity of doctrine, and the moral con-

duct of the different congregations.—(3.) The *servants'* department, to which the œconomical concerns of the Unity are committed.—(4.) The *overseers'* department, of which the business is to see that the constitution and discipline of the brethren be every where maintained. No resolution however, of any of these departments, has the smallest force till it be laid before the assembly of the whole elders' conference, and have the approbation of that body. The powers of the elders' conference are indeed very extensive: besides the general care which it is commissioned by the synods to take of all the congregations and missions, it appoints and removes every servant in the Unity as circumstances may require; authorises the bishops to ordain presbyters, or deacons, and to consecrate other bishops; and in a word, though it cannot abrogate any of the constitutions of the synods, or enact new ones itself, yet it is possessed of the supreme executive power over the whole body of the united brethren.

Besides this general conference of elders, there is another conference of elders belonging to each congregation, which directs its affairs, and to which the bishops and all other ministers, as well as the lay members of the congregation, are subject. This body, which is called "The elders' cenference of the congregation," consists,—(1.) Of the minister as president, to whom the ordinary care of the congregation is committed, except when it is very numerous, and then the general inspection of it is entrusted to a separate person, called *the congregation-helper*.—(2.) Of the *warden*, whose office it is to superintend, with the aid of council, all outward concerns of the congregation, and to assist every individual with his advice.—(3.) Of a *married* pair, who care particularly for the spiritual welfare of the married people.—(4.) Of a *single* clergyman, to whose care the young men are more particularly committed.—And, (5.) Of those *women* who assist in caring for the spiritual and temporal welfare of their own sex, and who in this conference have equal votes with the men. As the elders' conference of each congregation is answerable for its proceedings to the elders' conference of the unity, visitations from the latter to the former are held from time to time, that the affairs of each congregation, and the conduct of its immediate governors may be intimately known to the supreme executive govern-

ment of the whole church.

Episcopal consecration does not, in the opinion of the brethren, confer any power to preside over one or more congregations; and a bishop can discharge no office but by the appointment of a synod, or of the elders' conference of the unity. Presbyters amongst them can perform every function of the bishop, except ordination. Deacons are assistants to the presbyters much in the same way as in the church of England; and deaconesses are retained for the purpose of privately admonishing their own sex, and visiting them in their sickness: but though they are solemnly blessed to this office, they are not permitted to teach in public, and far less to administer the ordinances. They have likewise *seniores civiles*, or lay-elders, in contradistinction from spiritual elders, or bishops, who are appointed to watch over the constitution and discipline of the united brethren; over the observance of the laws of the country in which congregations or missions are established, and over the privileges granted to the brethren by the governments under which they live. They have œconomies, or choir-houses, where they live together in community: the single men, and single women, widows, and widowers apart, each under the superintendance of elderly persons of their own class. In these houses every person who is able, and has not an independent support, labours in their own occupation, and contributes a stipulated sum for their maintenance. Their children are educated with peculiar care. In marriage they may only form a connexion with those of their own communion: the brother who marries out of the congregation is immediately cut off from church-fellowship. Sometimes however, a sister is by express licence from the elders' conference permitted to marry a person of approved piety in another communion, yet still to join in their church ordinances as before. A brother may make his own choice of a partner in the society; but as all intercourse between the different sexes is carefully avoided, very few opportunities of forming particular attachments are found; and they usually refer their choice to the church rather than decide for themselves. And as the *lot* must be cast to sanction their union, each receives his partner as a divine appointment.—They do not consider a literary course of education as at all necessary

to the ministry, provided there be a thorough knowledge of the word of God, a solid christian experience, and a well-regulated zeal to serve God and their neighbours. They consider the church of Christ as not confined to any particular party, community, or church, and themselves, though united in one body or visible church, as spiritually joined in the bond of christian love to all who are taught of God, and belong to the universal church of Christ, however much they may differ in forms, which they deem non-essentials.

But the most distinguishing feature of this denomination is, their earnest and unremitted labour in attempting to convert the heathen. They seem to have considered themselves, within the last seventy years, as a church of missionaries. And though other denominations have of late emulated their zeal, yet are they far behind them. In modesty, meekness, patience, and silent perseverance in this great work, they are unequalled. The following are the names of their settlements in heathen countries:—Begun in 1732, in the Danish West India Islands. In *St. Thomas*, New Herrnhut, Nisky; in *St. Croix*, Friedensburg, Friedensthal; in *St. Jan*, Bethany, and Emmaus.—In 1733, in *Greenland*, New Herrnhut, Lichtensels, and Lichtenau.—In 1734, *North America*, Fairfield in Upper Canada, and Goshen, on the river Muskingum.—In 1736, at the *Cape of Good Hope*, Bavians Kloof, (renewed in 1792.)—In 1738, in *South America*, among the negro slaves at Paramaribo and Sommelsdyk; among the free negroes at Bambey, on the Saramecà; and among the native Indians at Hope on the river Corentyn.—In 1754, in *Jamaica*, two settlements in Elizabeth parish.—In 1756, in *Antigua*, at St. John's, Grace hill, and Grace Bay.—In 1760, near *Tranquebar* in the East Indies, Brethren's Garden.—In 1764, on the *Coast of Labrador*, Nain, Okkak, and Hopedale.—In 1765, in *Barbadoes*, Sharon, near Bridge-town.—In the same year, in the *Russian part of Asia*, Sarepta.—In 1775, in *St. Kitt's* at Basseterre.—In 1789, in *Tobago*, Signall hill, renewed in 1798.

The East India missions are at present suspended. The most flourishing at this time are those in Greenland, Antigua, St. Kitt's, the Danish West India Islands, and the Cape of Good Hope. A new awakening has appeared of late among the Arawacks and free Negroes in South Ame-

rica, the Esquimeaux on the Coast of Labrador, and in Barbadoes: the latest accounts (1802) give the most pleasing hopes of success in those places.*]

MUGGLETONIANS, a denomination which arose in England about the year 1657; so called from their leader, Lodowick Muggleton, a journeyman taylor, who, with his associate Reeves,† set up for great prophets, and declared that their message was wholly spiritual; and that whoever despised or rejected it committed the unpardonable sin against the holy Ghost. They asserted, that they were the Lord's two last true witnesses and prophets spoken of in the eleventh chapter of the Revelation, who should appear a little before the coming of Christ, and the end of the world. Among other things, they denied the doctrine of the trinity; and affirmed that God the Father, who was a spiritual man from all eternity, in time came down, and suffered upon earth in a human form. They declared that it was revealed to them that Elijah was taken up in a whirlwind to heaven, for the purpose of representing the person of God the Father while he dwelt on earth.‡

MYSTICS. [This is a name not confined to any particular division of christians; but has been generally given to those who maintain that the scriptures have a *mystic* and *hidden sense*, which must be sought after in order to understand their true import; and who, laying but little stress on outward things, profess to aspire after a pure and sublime devotion—an infused and passive contemplation, through a silent and inward attention to the operations of the Spirit of God upon the mind.] They derived their origin from Dionysius, the Areopagite, who was converted to christianity in the first century by the preaching of Paul at Athens. To support this idea, they attributed to this great man various treatises which are generally ascribed to writers

* *Crantz's* Anc. and Mod. Hist. of the United Brethren, 1780. Hist. of the mission in Greenland. Summary of the doctrine of Jesus Christ. Period. Acc. of the missions of the United Brethren.

† Reeves affirmed that the Lord Jesus, from the throne of his glory, thus addressed him: "I have given thee understanding of my mind in the scriptures above all men in the world; I have chosen thee, my last messenger, for a great work unto this bloody, unbelieving world; and I have given thee Lodowick Muggleton to be thy mouth.

‡ Dictionary of Arts and Sciences, vol. iii. p. 2149. Reeves's and Muggleton's Spiritual Treatise, pp. 3—23.

who lived at a later period; particularly to a famous Grecian Mystic, who, it is said, wrote under the protection of the venerable name of Dionysius, the Areopagite.*

This denomination appeared in the third century, increased in the fourth, and in the fifth gained ground in the eastern provinces. In the year 824 the supposed works of Dionysius kindled the flame of Mysticism in the western provinces. In the twelfth century they took the lead in their method of expounding the scriptures; in the thirteenth they were the most formidable antagonists of the schoolmen; towards the close of the fourteenth they resided and propagated their sentiments in almost every part of Europe; in the fifteenth and sixteenth many persons of distinguished merit embraced their tenets; and in the seventeenth the radical principle of Mysticism was adopted by the Behmenists, Bourignonists, Quietists, and Quakers.

The ancient Mystics were distinguished by their professing pure, sublime, and perfect devotion, with an entire disinterested love of God; and by their aspiring to a state of passive contemplation.

The first promoters of these sentiments have been supposed to proceed from the well known doctrine of the Platonic school, (which was adopted by Origen and his disciples) that the divine nature was diffused through all human souls; or in other words, that the faculty of reason, from which proceeds the health and vigour of the mind, was an emanation from God into the human soul, and comprehended in it the principles and elements of all truth human and divine. They denied that men could by labour or study excite this celestial flame in their breasts; and therefore highly disapproved of the attempts of those who, by definitions, abstract theorems, and profound speculations, endeavoured to form distinct notions of truth, and discover its hidden nature. On the contrary, they maintained that silence, tranquillity, repose, and solitude, accompanied with such acts of mortification as might tend to extenuate and exhaust the body, were the means by which the hidden and internal word was excited to produce its latent virtues, and to instruct men in the knowledge of divine things; and accordingly reasoned thus: "They

* The late President Stiles has left a manuscript, in which he endeavours to prove that the greater part of the works which bear the name of Dionysius were really written by Dionysius, the Areopagite, though they may have been interpolated and corrupted in some places by later writers.

who behold with a noble contempt all human affairs, who turn away their eyes from terrestrial vanities, and shut all the avenues of the outward senses against the contagious influence of an outward world, must necessarily return to God when the spirit is thus disengaged from the impediments which prevent this happy union; and in this blessed frame they not only enjoy inexpressible raptures from their communion with the supreme Being, but also are invested with the inestimable privilege of contemplating truth undisguised, in its native purity, while others behold it in a vitiated and delusive form. The apostle tells us that *the Spirit makes intercession for us*, &c. Now if the Spirit pray in us, we must resign ourselves to its motions, and be swayed and guided by its impulses, by remaining in a state of mere inaction."

As the late Rev. William Law, who was born in 1687, makes a distinguished figure among the modern Mystics, a brief account of the outlines of his system may perhaps be entertaining to some readers. —He supposed that the material world was the very region which originally belonged to the fallen angels.* At length the light and Spirit of God entered into the chaos, and turned the angels' ruined kingdom into a paradise on earth. God then created man, and placed him there. He was made in the image of the Triune God,† a living mirror of the divine nature, formed to enjoy communion with Father, Son, and holy Ghost; and live on earth as the angels do in heaven. He was endowed with immortality, so that the elements of this outward world could not have any power of acting on his body: but by his fall he changed the light, life, and spirit of God, for the light, life, and spirit of the world. He died the very day of his transgression to all the influences and operations of the Spirit of God upon him, as we die to the influences of this world when the soul leaves the body; and all the influences and operations of the elements of this life were open in him, as they are in any animal, at his birth into this

* The world, according to this author, was, before the fall, a mixture of good and evil, because temporal nature is a creation out of the strife of evil against good, which the fallen angels had brought into their kingdom. Man, before the fall, was susceptible only of the good, and could not have any knowledge that evil existed.

† "Nature (says Mr. Law) is the manifestation of the holy trinity in a triune life of *fire, light,* and *spirit*."

world: he became an earthly creature, subject to the dominion of this outward world, and stood only in the highest rank of animals. But the goodness of God would not leave man in this condition: redemption from it was immediately granted; and the bruiser of the serpent brought the life, light, and spirit of heaven, once more into the human nature. All men, in consequence of the redemption of Christ, have in them the first spark, or seed, of the divine life, as a treasure hid in the centre of our souls, to bring forth, by degrees, a new birth of that life which was lost in paradise.* No son of Adam can be lost, only by turning away from the saviour within him. The only religion which can save us, must be that which can raise the light, life, and spirit of God, in our souls. Nothing can enter into the vegetable kingdom till it have the vegetable life in it, or be a member of the animal kingdom till it have the animal life. Thus all nature joins with the gospel in affirming that no man can enter into the kingdom of heaven till the heavenly life is born in him. Nothing can be our righteousness or recovery but the divine nature of Jesus Christ derived to our souls.

The arguments which are brought in defence of this system cannot easily be abridged in such a manner as to render them intelligible. Those who are partial to mystical writings are referred to the works of this ingenious author.† See Quietists.

NAZARENES, a name originally given to all christians in general, on account of Jesus Christ's being of the city of Nazareth; but was afterwards restrained to a denomination in the first and second century, which blend-

* According to this author, Christ was made man to kindle in the fallen soul a birth of light and love. He always represents the Deity as a God of love, who from eternity to eternity can have no will towards his creatures but to communicate good. He asserts that there is no wrath standing between God and us, but that which is awakened in the dark fire of our own fallen nature; and that to quench this wrath, and not his own, God gave his only-begotten Son to be made man. As, according to Mr. Law's system, all men have in them the first spark, or seed, of divine life, he believed in a final restoration of all mankind after long periods of suffering and purification. See Law's Collection of Letters.

† Mosheim's Eccles. Hist. vol. i. pp. 222, 223. Dictionary of Arts and Sciences, vol. iii. p. 217. Encyclopædia, vol. xii. p. 598. History of Religion, vol. iv., article Mystics. Law's Life, p. 1. Law's Appeal, pp. 4—139. Law's Spirit of Prayer, pp. 61—68. Law's Spirit of Love, p. 52. Law on Christian Regeneration, pp. 1—39.

ed Christianity and Judaism together. They held that Christ was born of a virgin, and was also in a certain manner united to the divine nature. They refused to abandon the ceremonies prescribed by the law of Moses, but were far from attempting to impose the observance of these ceremonies upon the gentile christians.* They rejected also all those additions that were made to the Mosaic institutions by the pharisees and doctors of the law.

This denomination, like the Ebionites, made use of a gospel, which was called indiscriminately "The Gospel of the Nazarites, or Hebrews."†

NECESSARIANS, an appellation which may be given to all who maintain that moral agents act from *necessity*. Some suppose this necessity to be mechanical, and others moral. Mechanical necessity follows Materialism: moral necessity results from the presumption that there is a power existing distinct from matter. Doctor Priestley's scheme of mechanical, or philosophical necessity, has been delineated under the article *Materialists*, on account of its connexion with the doctrine of Materialism.

The following is a sketch of the sentiments of some of the most celebrated advocates for moral necessity.

Mr. Leibnitz, a celebrated German philosopher, who was born in the year 1646, is a distinguished writer on this subject. He attempted to give Calvinism a more pleasing and philosophical aspect. He considered the multiplicity of worlds which compose the universe as one system, or whole, whose greatest possible perfection is the ultimate end of creating goodness, and the sovereign purpose of governing wisdom.—As the Leibnians laid down this great end as the supreme object of God's universal dominion, and the scope to which all his dispensations were directed, they concluded that if this end were proposed, it must be accomplished: hence the doctrine of necessity, to fulfil the purposes of predestination, founded on wisdom and goodness; a necessity physical and mechanical in the motions of material and inanimate things; but a necessity moral and spiritual in the voluntary determinations of intelligent beings, in consequence of propellent motives

* In this respect, as well as in some others, this denomination differed from the Ebionites; for they received both the old and new testament.

† This is supposed by some to be the gospel St. Paul refers to in Gal. i. 6. Mosheim, vol. i. p. 173. Broughton, vol. ii. p. 155.

which produce their effects with certainty, though those effects are contingent, and by no means the offspring of an absolute and essentially immutable fatality.*

Mr. Leibnitz observes that, if it be said that the world might have been without sin and misery, such a world would not have been the best; for all things are linked together in each possible world. The universe, whatever it may be, is all of a piece, like an ocean: the least motion produces its effect to any distance, though the effect becomes less sensible in proportion to the distance. God having settled every thing beforehand once for all, having foreseen good and evil actions, &c., every thing did ideally contribute before its existence to his creating plan; so that no alteration can be made in the universe, any more than in a number, without destroying its essence, or its numerical individuality: and therefore if the least evil which happens in the world were wanting, it would not be the world which, all things duly considered, the all-wise Creator has chosen and accounted the best. Colours are heightened by shadows, and a dissonance well placed renders harmony more beautiful. We desire to be frightened by rope-dancers who are ready to fall, and to shed tears at the representation of a tragedy. Does any one sufficiently relish the happiness of good health who has never been sick? Is it not most times necessary that a little evil should render a good more sensible, and consequently greater?

The Edwardean scheme of moral necessity is as follows: That the will is in every case necessarily determined by the strongest motives, and that this moral necessity may be as absolute as natural necessity; i. e. a moral effect may be as perfectly connected with its moral cause, as a naturally necessary effect is with its natural cause.

President Edwards rejects the notion of liberty, as implying any self-determining power in the will, any indifference or contingency; and defines liberty to be the power, opportunity, and advantage, which any one has to do as he pleases. This liberty is supposed to be consistent with moral certainty, or necessity.

* Augustine, Leibnitz, and a considerable number of modern philosophers, who maintain the doctrine of necessity, consider this necessity in moral actions as consistent with spontaniety and choice. According to them, constraint alone, and external force, destroy merit and imputation.

He supports his scheme by the connexion between cause and effect, by God's certain foreknowledge of the volitions of moral agents, which is supposed to be inconsistent with such a contingence of those volitions as excludes all necessity. He shews that God's moral excellence is necessary, yet virtuous and praise-worthy; that the acts of the will of the human soul of Christ are necessarily holy, yet virtuous, praise-worthy, and rewardable; and that the moral inability of sinners, consisting in depravity of heart, instead of excusing, constitutes their guilt.*

Lord Kaims has the following idea of necessity:—That, comparing together the moral and material world, every thing is as much the result of established laws in the one as in the other. There is nothing in the whole universe which can properly be called contingent; but every motion in the material, and every determination and action in the moral world, are directed by immutable laws: so that, while those laws remain in force, not the smallest link in the chain of causes and effects can be broken, nor any one thing be otherwise than it is. That, as man must act with consciousness and spontaneity, it is necessary that he should have some sense of things possible and contingent. Hence the Deity has wisely implanted a *delusive* sense of liberty in the mind of man, which fits him to fulfil the ends of action to better advantage than he could do if he *knew* the necessity which really attends him.

Lord Kaims observes that, in the material world, it is found that the representations of external objects and their qualities, conveyed by the senses, differ sometimes from what philosophy discovers these objects and their qualities to be. Were man endowed with a microscopic eye, the bodies which surround him would appear as different from what they do at present as if he were transported into another world. His ideas, upon that supposition, would be more agreeable to strict truth, but they would be far less serviceable in common life. Analogous to this in the moral world, the Deity has implanted in mankind the *delusive* notion of liberty of indifference, that they may be led to the proper exercise of that activity for which they were designed.

The Baron de Montesquieu, in his Persian Letters, ob-

* See this argument enlarged upon in the article Hopkinsians.

serves, that as God makes his creatures act just according to his own will, he knows every thing he thinks fit to know. But though it is in his power to see every thing, yet he does not always make use of that power: he generally leaves his creatures at liberty to act or not act, that they may have room to be guilty or innocent. In this view he renounces his right of acting upon his creatures, and directing their resolutions: but when he chooses to know any thing he always does know it; because he need only will that it shall happen as he sees it, and direct the resolutions of his creatures according to his will. Thus he fetches the things which shall happen from among those which are merely possible, by fixing by his decrees the future determinations of the minds of his creatures, and depriving them of the power of acting or not acting which he has bestowed upon them. If we may presume to make comparison of a thing which is above all comparison, A monarch does not know what his ambassador will do in an affair of importance. If he thinks fit to know it, he need only give him direction to behave so and so, and he may be assured he will follow his directions.

President Edwards makes the following distinction between his and Lord Kaims's ideas of necessity:—(1.) Lord Kaims supposes that such a necessity takes place, with respect to all men's actions, as is inconsistent with liberty. Edwards maintains that the moral necessity which universally takes place, is not inconsistent with the utmost liberty which can be defined or conceived.—(2.) Kaims seems every where to suppose that necessity, properly so called, attends all men's actions, and that the terms *unavoidable, impossible*, &c., are equally applicable to the case of moral and natural necessity. Edwards maintains that such a necessity as attends the acts of men's wills can with more propriety be called *certainty*, it being no other than the certain connexion between the subject and predicate of the proposition which affirms their existence.—(3.) Kaims supposes that if mankind could clearly see the real necessity of their actions, they would not appear to themselves or others praise-worthy, culpable, or accountable for their actions. Edwards maintains that moral necessity, or certainty, is perfectly consistent with praise and blame, rewards and punishments. Lord Kaims agrees with President Edwards in supposing that

praise or blame rests ultimately on the disposition or frame of mind.

The Rev. Mr. Dawson, in a late pamphlet, entitled, "The Necessarian; or the Question concerning Liberty and Necessity stated and discussed;" endeavours to prove that the will is determined by motives. He accounts, however, every act which proceeds not from mechanical force a voluntary act. Every voluntary act he calls a free act, because it proceeds from the will—from the man himself: but calls that voluntary act necessary, in conformity to their idea of necessity, who, on supposition of the will's being determined by motives, will not allow it to be free, though voluntary. Having established this species of necessity, he endeavours to shew that free-will leaves no foundation for attributing merit or demerit to the agent; and that, on the contrary, the doctrine of necessity does that which the doctrine of free-will does not. By leaving the foundation of morality secure, it leaves a foundation for merit and demerit; viz. the moral nature of actions. The morality of an action is its motive: that which gives the action its moral quality, gives it at the same time its worth, or merit. But, on the doctrine of free-will, there can be no foundation for attributing merit or demerit to the agent, because it destroys all distinctions between actions, good and bad being terms without meaning, when applied to actions without a moral motive.

As, in the account of Dr. Priestley's sentiments, the manner in which that celebrated author distinguishes his scheme of philosophical necessity from the Calvinistic doctrine of predestination is inserted, perhaps those who are fond of speculating on this subject will be gratified by being presented on the other hand with the following distinction which the Rev. Dr. Emmons, of Franklin, has made between the Calvinistic idea of necessity and that of Dr. Priestley.

It has long been a subject of controversy among Arminians and Calvinists, whether moral agents can act of necessity. Upon this subject Dr. Priestley takes the Calvinistic side, and labours to prove the doctrine of necessity from the general principle that no effect can exist without a cause. His train of reasoning runs very much in this form: 'Every volition must be an effect, every effect must have a cause, every cause must necessarily produce its effect: therefore every volition, as well as every other effect, must be necessary.

But though he agrees with Calvinists in their first principles and general mode of reasoning, yet in one very capital point he differs from them totally; for he maintains that motives, which are the cause of volitions, must operate mechanically, which, they suppose, totally destroys the freedom of the will. He is obliged to maintain the mechanical operation of motives, by his maintaining the materiality of the soul. If the soul be material, the natural conclusion is, that motives must act upon it by a mechanical operation. This conclusion, he owns, he means to draw from the doctrine of materialism. In the preface to his illustrations of Philosophical Necessity, he says, "Every thing belonging to the doctrine of materialism is, in fact, an argument for the doctrine of necessity; and consequently the doctrine of necessity is a direct inference from materialism."

But President Edwards supposes that mechanical necessity is precisely the same as natural necessity, coercion, or constraint, which he therefore considers as entirely subversive of moral freedom. Hence he expressly denies, in his treatise on the will, that motives act upon the mind, as weights do upon the scale, by a mechanical operation. Indeed all Calvinists maintain that motives govern the will by a moral, and not by a mechanical influence: for though they allow that moral causes as really and as necessarily produce moral effects, as mechanical causes produce mechanical effects, yet they deny that moral and mechanical necessity are the same. It is therefore carefully to be observed, that the Materialists plead for such a mechanical operation of motives upon the mind, as the Calvinists suppose must inevitably destroy its liberty, or moral freedom.*

NEONOMIANS, so called from the greek νεος, *new*, and νομος, *law*; signifying a *new law*, the condition whereof is imperfect, though sincere and persevering obedience.

[Neonomianism seems to be an essential part of the Arminian system. "The new covenant of grace which, through the medium of Christ's death, the Father made with men, consists, according to this sys-

* Mosheim's Eccles. Hist. vol. v. p. 24. Leibnitz's Essay on the Goodness of God, the Free-will of Man, &c. Letters between Clarke and Leibnitz. Edwards on the Will, pp. 17—213. Kaims's Essays, pp. 114, 155—Montesquieu's Persian Letters, pp. 134—136. Dawson's Letters on Liberty and Necessity, pp. 12—71.

tem, not in our being justified by faith, as it apprehends the righteousness of Christ; but in this, that God, abrogating the exaction of perfect legal obedience, reputes, or accepts of faith itself, and the imperfect obedience of faith, instead of the perfect obedience of the law, and graciously accounts them worthy of the reward of eternal life." This opinion was examined at the synod of Dort,* and has been canvassed between the Calvinists and Arminians on various occasions.†

Towards the close of the seventeenth century a controversy was agitated amongst the English dissenters, in which the one side, who were partial to the writings of Dr. Crisp, were charged with *Antinomianism*, and the other, who favoured those of Mr. Baxter, were accused of *Neonomianism*. Dr. Daniel Williams, who was a principal writer on what was called the Neonomian side, after many things had been said of him, gives the following as a summary of his faith in reference to those subjects:— "(1.) God has eternally *elected* a certain definite number of men, whom he will infallibly save by Christ, in that way prescribed by the gospel.—(2.) These very elect are not personally *justified* until they receive Christ, and yield up themselves to him; but they remain condemned whilst unconverted to Christ.—(3.) By the ministry of the gospel there is a serious *offer* of pardon and glory, upon the *terms* of the gospel, to all that hear it: and God thereby *requires* them to comply with the said terms.—(4.) Ministers ought to use these and other gospel benefits as motives, assuring men that if they *believe*, they shall be *justified*; if they *turn* to God, they shall *live*; if they *repent*, *their sins shall be blotted out*: and whilst they *neglect* these duties, they cannot have a personal *interest* in these respective benefits.—(5.) It is by the power of *the Spirit* of Christ freely exerted, and not by the power of *free-will*, that the gospel becomes effectual for the conversion of any soul to the obedience of faith.—(6.) When a man believes, yet is not that very *faith*, and much less any other work, the matter of that righteousness for which a sinner is justified; i. e. entitled to pardon, acceptance as righteous, and eternal glory before God; and it is the imputed righteousness of Christ alone, for which the gospel gives the believer a right to these and all saving bless-

* Acta Synodi, p. 253.

† See Edwards on the Will, London edition, pp. 220, 221.

ings, who in this respect is justified by *Christ's righteousness alone.* By both this and the fifth head it appears that all *boasting* is excluded, and we are saved by *free grace.*—(7.) *Faith* alone receives the Lord Jesus and his righteousness; and the subject of this faith is a *convinced, penitent soul:* hence we are justified by faith alone, and yet the *impenitent* are not forgiven.—(8.) God has freely promised that all whom he predestinated to salvation shall not only savingly believe, but that he by his power shall preserve them from a *total,* or a *final apostasy.*—(9.) Yet the believer, whilst he lives in this world, is to pass the time of his sojourning here with *fear,* because his warfare is not accomplished; and that it is true that if he *draw back, God will have no pleasure in him.* Which with the like cautions God blesseth as means to the saints' perseverance, and these by ministers should be so urged.—(10.) The law of innocency, or *moral law,* is so in force still, as that every *precept* thereof constitutes duty, even to the believer; every *breach* thereof is a sin deserving of death; this law binds death by its *curse* on every unbeliever: and the *righteousness* for, or by which we are justified before God, is a righteousnes *(at least) adequate* to that law, which is Christ's alone righteousness: and this is so imputed to the believer as that God deals judicially with him according thereto.—(11.) Yet such is *the grace of the gospel* that it promiseth in and by Christ a freedom from the curse, forgiveness of sin, and eternal life, to every sincere believer; which promise God will certainly perform *notwithstanding* the threatening of the law."*

Dr. Williams maintains *the conditionality of the covenant of grace;* but admits with Dr. Owen, who also uses the term *condition,* that "Christ undertook that those who were to be taken into this covenant should receive grace enabling them to comply with the terms of it, fulfil its conditions, and yield the obedience which God required therein.†

On this subject Dr. Williams further says, "The question is not whether the first, (viz. regenerating) grace, by which we are enabled to perform the condition, be *absolutely* given. This I affirm, *though that be dispensed ordinarily in a due use of means, and in a way discountenancing*

* Gospel Truth, pp. 312, 313. † Ibid, p. 70.

*idleness, and fit encouragement given to the use of means.**

The following objection among others was made by several ministers in 1692 against Dr. William's *Gospel Truth Stated, &c.* "To supply the room of the moral law, vacated by him, he turns the gospel into a *new law*, in keeping of which we shall be justified for the sake of Christ's righteousness;† making qualifications and acts of ours a disposing subordinate righteousness, whereby we become capable of being justified by Christ's righteousness.‡

To this, among other things, he answers, "The difference is not (1.) Whether the gospel be a *new law* in the Socinian, Popish, or Arminian sense? This I deny. Nor, (2.) Is faith, or any other grace or act of ours, any atonement for sin, satisfaction to justice, meriting qualification, or any part of that righteousness for which we are justified at God our Creator's bar? This I deny in places innumerable. Nor (3.) Whether the gospel be a law more *new* than is implied in the first promise to fallen Adam, proposed to Cain, and obeyed by Abel, to the differencing him from his unbelieving brother? This I deny. (4.) Nor whether the gospel be a law that *allows sin*, when it accepts such graces as *true*, though short of perfection, to be the *conditions* of our personal interest in the benefits *purchased by Christ*? This I deny. (5.) Nor whether the gospel be a law, the promises whereof entitle the performers of its conditions to the benefits as of *debt*? This I deny.

"The difference is:—(1.) Is the gospel a law in this sense; viz. God in Christ *thereby commandeth* sinners to repent of sin, and receive Christ by a true operative faith, *promising* that thereupon they shall be united to him, justified by his righteousness, pardoned, and adopted; and that, persevering in faith and true holiness, they shall be finally saved: also *threatening* that if any shall die impenitent, unbelieving, ungodly, rejecters of his grace, they shall perish without relief, and endure sorer punishments than if these offers had not been made to them?—(2.) Hath the gospel a *sanction*; i. e. doth Christ therein enforce his commands of faith, repentance, and perseverance, by the foresaid promises and

* Some would have said, that *God in blessing the means of grace to the conversion of sinners honours his own ordinances, rather than rewards the use of them.* * Gospel Truth, p. 61.

† Gospel Truth, pp. 44—210. ‡ Ibid, pp. 54—143.

threatenings, as motives to our obedience? Both these I affirm, and they deny; saying the gospel in the largest sense is an absolute promise, without precepts and conditions, and *a gospel threat is a bull.*—(4.) Do the gospel *promises* of benefits to certain graces, and its *threats* that those benefits shall be withheld, and the contrary evils inflicted for the neglect of such graces, render those graces the condition of our personal title to those benefits? This they deny, and I affirm, &c."*

It does not appear to have been a question in this controversy, whether God in his word *commands* sinners to repent and believe in Christ, nor whether he *promises* life to believers, and *threatens* death to unbelievers; but whether it be *the gospel* under the form of a new law that thus commands or threatens, or the moral law on its behalf; and whether its *promises* to believing render such believing a *condition* of the things promised.—In *another controversy*, however, which arose about forty years afterwards amongst the same descriptions of people, it became a question *whether God did by his word* (call it law or gospel) *command unregenerate sinners to repent and believe in Christ, or do any thing else which is spiritually good.* Of those who took the affirmative side of this question, one party attempted to maintain it on the ground of the gospel being a *new law*, consisting of commands, promises, and threatenings, the terms or conditions of which were repentance, faith, and sincere obedience. But those who first engaged in the controversy, though they allowed the *encouragement* to repent and believe to arise merely from the grace of the gospel, yet considered the formal obligation to do so as arising from the moral law, which, requiring supreme love to God, requires acquiescence in any revelation which he shall at any time make known.†]

NESTORIANS, a denomination which arose in the

* Gospel Truth, pp. 256—258.

† Williams's Gospel Truth Stated and Vindicated. Chauncey's Neonomianism Unmasked. Maurice's Modern Question Affirmed and Proved.

[NB. The controversy between what a century ago were called the Neonomians and the Antinomians, has been very ably and candidly reviewed by the famous Witsius, author of the œconomy of the covenants, in his *Irenicum*. This work has been translated from the latin by the late Mr Thomas Bell, of Glasgow, and is now proposed to be reprinted with notes by the translator. The volume, it is said, will be small, and the subscription low. We earnestly hope the work will be duly encouraged.]

fifth century; so called from Nestorius, bishop of Constantinople. They maintain that the union of Christ's divinity with his humanity, is a union of will, operation, and benevolence; for the divine Word is perfect in his nature and person. The human nature, united to him is likewise a perfect humanity in its nature and person; neither of them is changed, or undergoes any alteration. Therefore there are two persons in Jesus Christ, and two natures, united by one operation and will. They supposed that, as there were two distinct natures in Christ, the divine and human, it was only the human nature which suffered. They considered Jesus as having been a mere man, till the Spirit of God came upon him at his baptism; and also that he was a mere man in his suffering and death.

Nestorius asserted, that, though the Virgin Mary was the mother of Jesus Christ as a man, yet she was not the mother of God; because no human creature could impart that to another which she did not possess herself.

In the Nestorian controversy, the contending parties seem to have been all of one opinion, as to the doctrine of the trinity, in opposition to the Arians; and to have held the consubstantiality, co-eternity, and natural co-equality of the three divine persons, or hypostases.

The generality of the christians in the Levant are called Nestorians.*

NEW JERUSALEM CHURCH, a society who embrace the tenets of Baron Swedenborg, and have lately begun to form themselves into a separate communion under this name. For an account of their distinguishing sentiments, see Swedenborgeans.

NICOLAITANS, a denomination in the first century; so called from Nicolas, one of the first seven deacons of Jerusalem. They made no difference between ordinary meats and those offered to idols, allowed a community of wives, and indulged themselves in all sensual pleasures without restraint.†

NOETIANS, a denomination which arose in the third century, followers of Noetus,

* The opinions of Nestorius were early spread through the East, where they still continue to flourish. See Gregory's History of the Christian Church, vol. i. p. 217.

Priestley's History of Early Opinions, vol. iv. p. 252. Jortin's Remarks on Ecclesiastical History, vol. iv. p. 278. Memoirs of Literature, vol. v p. 137. Bailey's Dictionary vol. ii.

† Dupin's Church History, vol. i. p. 30. Broughton's Hist. Lib. vol. ii. p. 179.

who pretended that he was another Moses sent by God, and that his brother was a new Aaron. He affirmed that the supreme God, whom he called the Father, and considered as absolutely indivisible, united himself to the man Christ, whom he called the Son, and was born and crucified with him. From this opinion Noetus and his followers were distinguished by the title of *Patripassians*; i. e. persons who believe that the supreme Father of the universe, and not any other divine person, had expiated the guilt of the human race.*

NOVATIANS, a denomination in the third century. They derive their name from their founders Novat and Novation; the first a priest of the church of Carthage, the other of that of Rome.

This denomination laid it down for a fundamental tenet, that the church of Christ ought to be pure, and free from every stain; and that the sinner who had once fallen into any offence could not again become a member of it, though they did not refuse him the hopes of eternal life. Hence they looked upon every society which re-admitted those to their communion who, after baptism, had fallen into heinous crimes, as unworthy the title of a christian church. They separated from the church of Rome, because they admitted to communion those who had fallen off in time of persecution, which opinion they founded on Heb. vi. 6. They obliged such as came over to them from the general body of christians to submit to baptism a second time, as a necessary preparation for entering into their society.

This denomination also condemned second marriages, and denied communion for ever to such as, after baptism, married a second time. They assumed to themselves the title of *Cathari*, i. e. *the pure*.†

OPHITES, a denomination which appeared in the second century, whose leader was called Euphrates. They derive their name from their maintaining the following tenet; viz. that the serpent by which our first parents were deceived, was either Christ himself or Sophia, concealed

* Mosheim, vol. i. pp. 246, 247. Broughton, vol. ii. p. 172.

† Formey's Eccles. Hist. vol. i. p. 64. Mosheim's Eccles. Hist. vol. i. pp. 250, 251. History of Religion, vol. iv. Broughton's Hist. Lib. vol. ii. p. 173.

under the form of that animal. In consequence of this opinion they offered a subordinate kind of divine worship to a certain number of serpents, which they nourished and esteemed sacred. It is said they kept a live serpent in a kind of cage. At certain times they opened the door and called the serpent. The animal came out, and, mounting upon the table, twined itself about some loaves of bread. This bread they broke and distributed among the company, who all kissed the serpent. This they called their *eucharist*. Their other opinions were similar with the rest of the Egyptian Gnostics.* See Gnostics.

ORIGENISTS, a denomination which appeared in the third century, who derived their opinions from the writings of Origen, a presbyter of Alexandria, and a man of vast and uncommon abilities, who interpreted the divine truths of religion according to the tenor of the Platonic philosophy. He alleged that the source of many evils lies in adhering to the literal and external part of scripture; and that the true meaning of the sacred writers was to be sought in a mysterious and hidden sense, arising from the nature of things themselves.

The principal tenets ascribed to Origen, together with a few of the reasons made use of in their defence, are comprehended in the following summary:—

1. That there is a pre-existent state of human souls; For the nature of the soul is such as to make her capable of existing eternally, backward as well as forward; because her spiritual essence, as such, makes it impossible that she should, either through age or violence, be dissolved: so that nothing is wanting to her existence but the good pleasure of him from whom all things proceed. And if, according to the Platonic scheme, we assign the production of all things to the exuberant fulness of life in the Deity, which, through the blessed necessity of his communicative nature, empties itself into all possibilities of being, as into so many capable receptacles, we must suppose her existence in a sense necessary, and in a degree co-eternal with God.

2. That souls were condemned to animate mortal bodies, in order to expiate faults they had committed in a pre-existent state: for we may be assured, from the infinite goodness of their Creator, that they were at first

* Broughton, vol. ii. p. 191. Mosheim, vol. i. pp. 189—190.

joined to the purest matter,* and placed in those regions of the universe which were most suitable to the purity of essence they then possessed. For that the souls of men are an order of essentially incorporate spirits, their deep immersion into terrestrial matter, the modification of all their operations by it, and the heavenly body promised in the gospel, as the highest perfection of our renewed nature, clearly evince. Therefore if our souls existed before they appeared inhabitants of the earth, they were placed in a purer element, and enjoyed far greater degrees of happiness. And certainly he, whose overflowing goodness brought them into existence, would not deprive them of their felicity, till, by their mutability, they rendered themselves less pure in the whole extent of their powers, and became disposed for the susception of such a degree of corporeal life as was exactly answerable to their present disposition of spirit. Hence it was necessary that they should become terrestrial men.

3. That the soul of Christ was united to the Word before the incarnation.† For the scriptures teach us that the soul of the Messiah was created before the beginning of the world. (Phil. ii. 5—7.) This text must be understood of Christ's human soul, because it is unusual to propound the Deity as an example of humility in scripture. Though the humanity of Christ was so God-like, he emptied himself of this fulness of life and glory, *to take upon him the form of a servant.* It was this Messiah who conversed with the patriarchs under a human form: it was he who appeared to Moses upon the holy mount: it was he who spoke to the prophets under a visible appearance: and it is he who will at last come in triumph upon the clouds, to restore the universe to its primitive splendour and felicity.

4. That at the resurrection we shall be clothed with ethereal bodies. For the elements of our terrestrial compositions are such as almost fatally entangle us in vice, passion, and misery. The purer the vehicle the soul is united with the more perfect is her life and operations. Besides, the supreme Goodness who made all things assures us he made

* Origen supposed that our souls, being incorporeal and invisible, always stand in need of bodies suitable to the nature of the places where they exist.

† See this subject more fully illustrated in Dr. Watts's Glory of Christ.

all things best at first; and therefore his recovery of us to our lost happines (which is the design of the gospel) must restore us to our better bodies and happier habitations, which is evident from 1 Cor. xv. 49, 2 Cor. v. 1, and other texts of scripture.

5. That, after long periods of time, the damned shall be released from their torments, and restored to a new state of probation. For the Deity has such reserves in his gracious providence as will vindicate his sovereign goodness and wisdom from all disparagement. Expiatory pains are a part of his adorable plan: for this sharper kind of favour has a righteous place in such creatures as are by nature mutable. Though sin has extinguished, or silenced the divine life, yet it has not destroyed the faculties of reason and understanding, consideration and memory, which will serve the life which is most powerful. If, therefore, the vigorous attraction of the sensual nature be abated by a ceaseless pain, these powers may resume the seeds of a better life and nature. As in the material system there is a gravitation of the less bodies towards the greater, there must of necessity be something analogous to this in the intellectual system: and since the spirits created by God are emanations and streams from his own abyss of being, and as self-existent power must needs subject all beings to itself, the Deity could not but impress upon her intimate natures and substances a central tendency towards himself, an essential principle of reunion to their great original.

6. That the earth after its conflagration shall become habitable again, and be the mansion of men and other animals, and that in eternal vicissitudes. For it is thus expressed in Isaiah: *Behold, I make new heavens, and a new earth*, &c.; and in Heb. i. 10—12, *Thou, Lord, in the beginning hast laid the foundations of the earth; as a vesture shalt thou change them, and they shall be changed*, &c. Where there is only a change the substance is not destroyed, this change being only as that of a garment worn out and decaying. *The fashion of the world passes away* like a turning scene, to exhibit a fresh and new representation of things; and if only the present dress and appearance of things go off, the substance is supposed to remain entire.*

OSIANDRIANS, a deno-

* Mosheim's Eccles. Hist. vol. i. p. 219, 225. Cudworth's Intellectual System, vol. ii. p. 818. The Phœnix, vol. i. pp. 16—57. Cheyne's Philosophical Principles of Religion, pp. 47—84. Travels of Cyrus, pp. 235, 238.

mination among the Lutherans, which was founded in the year 1550, by Andrew Osiander, a celebrated German divine, whose doctrine amounted to the following propositions:

1. That Christ, considered in his human nature only, could not, by his obedience to the divine law, obtain justification and pardon for sinners: neither can we be justified before God by embracing and applying to ourselves through faith, the righteousness and obedience of the man Christ. It is only through that eternal and essential righteousness which dwells in Christ, considered as God, and which resides in his divine nature, that is united to the human, that mankind can obtain complete justification.

2. That man becomes a partaker of this divine righteousness by faith, since it is in consequence of this uniting principle that Christ dwells in the heart of man with his divine righteousness. Now, wherever this divine righteousness dwells, *there* God can behold no sin: therefore, when it is present with Christ in the hearts of the regenerate, they are on its account considered by the Deity as righteous, although they be sinners. Moreover: this divine and justifying righteousness of Christ excites the faithful to the pursuit of holiness, and to the practice of virtue.*

OSSENIANS, a denomination in the first century, which taught that faith may and ought to be dissembled.†

PAPISTS, so called by protestants, from their adhering to the pope. *Roman Catholics* is the title which they apply to themselves. The word *pope* is derived from the greek of Παππας, which signifies *a father*. Hence he is styled the Father of the Church. This pontiff is likewise called the Vicar of Jesus Christ, the Visible Head of the Church, and the Successor of St. Peter. He wears the *keys*, as an emblem of his power to open the gates of heaven to repentant sinners, and to excommunicate obstinate offenders. And he wears the triple crown, to inform the christian world that he is constituted with spiritual jurisdiction over priests, emperors, and kings.

This denomination suppose that the bishops of Rome are the descendants of St. Peter, and in that quality have from the beginning exercised jurisdiction over the churches. On the other hand, many protes-

* Mosheim, vol. iv. p. 46.
† Dufresnoy's Chronological Tables, vol. ii. p. 195.

tant writers have dated the rise of the papal power from the year 606, when Pope Boniface the third assumed the title of Universal Bishop, conferred upon him by Phocas, ending A. D. 1866. Others fix it about the middle of the eighth century, A. D. 756, when Pepin invested Pope Stephen with the temporal dominion of Rome, and the neighbouring territories, upon the ceasing of the exarchate of Ravenna. They suppose in the primitive church the jurisdiction of bishops was equal and co-ordinate. They derived perhaps some degree of pre-eminence from the dignity of the see in which they presided. They possessed, however, no real authority or pre-eminence, but what they acquired by superior abilities, or superior sanctity. As Rome had been so long the seat of empire, and capital of the world, its bishops were on that account entitled to respect. They received it; but during several ages, they claimed and received nothing more. From these humble beginnings they advanced with such an adventurous and well directed ambition, that they established a spiritual dominion over the minds and consciences of men, to which all Europe submitted with implicit obedience, till at length their formidable power was weakened by the reformation.

The principal points which distinguished the papists from the protestants, together with a few of the reasons they bring to support their sentiments, are comprised in the following summary:—

1. That St. Peter was designed by Christ to be the head of the church; and the bishops of Rome, being his successors, have the same apostolic authority. For our Saviour declares in Matt. xi. 18, *Thou art Peter, and upon this rock will I build my church:* therefore the church is built upon Peter.* A succession in the church is now necessary in the new testament, as Aaron had his succession in the old; but there can be no certain succession now shewn only in the chair of St. Peter at Rome; therefore the bishops of Rome are the true successors of Peter. The church of the old testament was a figure of the church under the new; but they had a high priest above the rest: therefore the

* The general doctrine of the church of Rome is, that Peter was not only appointed by our Saviour the chief of the apostles and head of the universal church; but that, after having been seven years bishop at Antioch, he came to Rome, where he was bishop twenty-five years, and suffered martyrdom under the Emperor Nero.

This opinion or doctrine is common to all Churches (Apostolic so called) & not peculiar to that of Rome.

pope is superior to other bishops.

2. That the Roman Catholic church is the mother and mistress of all churches, and cannot possibly err in matters of faith: for the church has the Spirit of God to lead it into all truth. *The gates of hell shall not prevail against it.* (Matt. xi. 18.) Christ, who is *the way, the truth, and the life,* has promised to the pastors and teachers of the church to be *with them always, even to the end of the world.** (Matt. xxviii. 10.) It is from the testimony and authority of the church that we receive the scriptures, and believe them to be the word of God; and as she can assuredly tell us what particular book is the word of God, she can with the same confidence inform us what is the true sense of scripture in controverted points of faith.

3. That the scriptures are not sufficient without tradition, and that apostolical traditions are of equal authority with the scriptures. For St. Peter assures us that, in St. Paul's epistles, there *are some things hard to be understood, which they who are unlearned and unstable wrest, as they do also the other scriptures, to their own destruction.* (2 Pet. iii. 16.) We are directed *to stand fast, and hold the traditions which we have been taught, whether by word or by epistle.* 2 Thess. ii. 15.

4. That there are seven sacraments instituted by Jesus Christ; viz. *baptism, confirmation, eucharist, penance, extreme unction, orders,* and *matrimony;* and that they confer grace.—To prove that *confirmation,* or imposition of hands, is a sacrament, the Roman catholics argue from Acts viii. 17: *They did lay their hands upon them, and they received the holy Ghost.* This imposition of hands, together with the prayers here specified, was no doubt the sacrament of confirmation; for here is an outward sign and spiritual grace: therefore confirmation is a sacrament.† —*Penance* is a sacrament, in

* The catholics do not profess to believe that the pope is infallible separate from the church. According to them, infallibility resides in the representatives of the universal catholic church; i. e the body of bishops, uniting and agreeing with their head, the bishop of Rome.

† The church of Rome maintains that *confirmation* is that which makes us perfect christians. The bishop administers this sacrament to baptized persons only, by the imposition of hands and prayer. He likewise uses the ceremony, which is not considered universally to be essential, of anointing the confirmed person in the forehead with consecrated oil and balm in the manner of a cross, and pronounces these words: "I sign thee with the sign of the cross, and confirm thee with the chrism of salvation, in the name of the Father, Son, and holy Ghost."

which the sins we commit after baptism are forgiven.* It includes in it contrition and painful sorrow of heart, confession to the priest, and satisfaction to God for our sins, and likewise the absolution pronounced by the priest,† as minister of the sacrament. Christ instituted this sacrament when he breathed upon his apostles after his resurrection, and said unto them, *Receive ye the holy Ghost: whose sins ye remit, are remitted; whose sins ye retain, are retained.* (John xx. 23.) The power of the priesthood to remit sins is here bestowed upon the apostles and their successors: therefore penance is truly and properly a sacrament.—To prove that *extreme unction*, or anointing the sick with oil, is truly a sacrament, the Roman Catholics argue from James i. 14, 15, quoting the text as it is in the vulgar translation: *Is any sick among you? Let him call for the priests of the church, and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall heal the sick, and the Lord shall raise him up; and if he has committed sins, they shall be forgiven him.*—That *holy orders* is a sacrament, appears from 1 Tim. iv. 14: *Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on the hands of the presbytery.* —That *marriage* is a sacrament is evident from Eph. v. 32: *This is a great mystery.* Matrimony is here a sign of a holy thing, representing the conjunction of Christ and his church: therefore it is a sacrament.‡

* The catholics say that Christ alone, through the infinite dignity of his person, is able to offer up to God a sufficient satisfaction for our sins. But, having satisfied superabundantly, he could apply this satisfaction to us, either by granting an entire remission, or changing an eternal punishment into a temporal one.

† The absolution given by the priest after confession is in this manner: "Our Lord Jesus Christ, who has left power in his church to absolve all sinners who truly repent and believe in him, of his great mercy forgive thee thine offences; and by his authority committed to me, I absolve thee from all thy sins, in the name of the Father, Son, and holy Ghost. Amen."

"Christ (say this denomination) having left this power to the pastors of his church, the sentence is looked upon as rendered by him who has established them judges. It is his invisible High Priest who interiorly absolves the penitent, while the priest exteriorly exercises the function."

‡ Notwithstanding this they enjoin the celibacy of the clergy, and pretend that it was enjoined on them, as the condition of their ordination, even from the apostolic age.

The church of Rome do not allow their clergy to marry, because they do not think it proper that those who, by their office and function, ought to be wholly devoted to God, should be diverted from those duties by the distractions of a married life. 1 Cor. xiii. 32, 33.

5. That in the mass there is offered unto God a true and propitiatory sacrifice for the quick and dead; and that in the sacrament of the eucharist, under the forms of bread and wine, is really and substantially present the body and blood, together with the soul and divinity of our Lord Jesus Christ; and that there is a conversion made of the whole substance of the bread into his body, and of the wine into his blood, which is called *transubstantiation*. In Mal. i. 10, 11, God rejects the jewish sacrifice; but declares his acceptance of that sacrifice, or pure offering, which shall be made to him in every place among the gentiles, which, this denomination suppose, refers to the sacrifice of the mass. Christ, in the institution of this sacrament, said to his apostles, *This is my body;* (Matt. xxvi. 26.) i. e. that which is contained under the form of bread, is my true body. Christ transfigured his body marvellously on the Mount: (Mark ix.) therefore he is able to exhibit his body under the forms of bread and wine.*

It is a matter of discipline, not of doctrine, in the Roman Catholic church, to receive the eucharist in one kind; that is in bread only.†

6. That there is a *purgatory*; and that souls kept prisoners there do receive help by the suffrages of the faithful.‡ For it is said in 1 Cor. iii. 15, *If any man's work shall be burned he shall suffer loss; but he himself shall be saved, yet so as by fire;* which, say they, may be understood of the flames of purgatory.

7. That the saints reigning with Christ are to be honoured and invoked, and that they do offer prayers unto God for us;

* The catholics suppose that the change is made when the words of consecration ordained by Christ are pronounced by the priest. Then, after having adored, the priest elevates the host and the chalice, to be seen and adored by the people, and to represent the elevation of Christ on the cross. "Christ's words (say the catholics) deter them from referring those exterior appearances to the substance of bread, and teach them that his body is really present: hence they pay it their adorations."

The priest, in saying mass, makes a solemn offering to God in behalf of himself and the people; and the catholics suppose that Jesus Christ, who is present on the altar, offers up himself to his eternal Father.

† All the priests, though of the most exalted degree, in private communion, receive, as others do, in one kind.

‡ The Roman Catholics suppose that souls are released from purgatory by the prayers and alms which are offered for them, principally by the holy sacrifice of the mass. They call purgatory a middle state of souls, where those enter who depart this life in God's grace, yet not without some less stains, or guilt of punishment, which retard them from entering heaven.

and their relics are to be had in veneration.* For we have instances in scripture of honours and veneration paid to the angels by the servants of God. (Josh. v. 14, 15.) God has promised to his saints power over all nations: (Rev. ii. 26, 27.) therefore all nations ought to honour the saints, as having received from God this kingly power over them. In Rev. v. 8, the elders are said to *have golden vials full of odours, which are the prayers of the saints.* See also Rev. viii. 4. Zech. i. 12.

8. That the images of Christ, of the blessed Virgin, the mother of God, and of other saints, ought to be retained in churches; and honour and veneration ought to be given unto them.† For the images of cherubims were allowed in the temple: therefore images should be placed in churches, and had in veneration.

9. That the power of indulgences was left by Christ to the church, and that the use of them is very beneficial to christian people;‡ according to Matt. xvi. 19: *I will give unto thee the keys of the kingdom of heaven, and whatsoever thou shalt bind on earth shall be bound in heaven, and whatsoever thou shalt loose on earth shall be loosed in heaven.*

By an indulgence, the catholics say, they apply the merit of Christ's life and death to their souls, and through his, those of the holy saints and martyrs.

The church of Rome receives the Apostle's creed, the Nicene, and Athanasian creeds. They receive and profess all other things delivered, defined, and declared by the canons, and general councils, and particularly by the council of Trent.§

The following ceremonies, and many others too tedious to enumerate, are practised by the church of Rome in their religious worship:—(1.)

* The catholics say they do not give divine, but only relative honour, to the highest angel or saint.

† The council of Trent ordains that all the honour which is given to images should be referred to the originals which are represented by them.

‡ The catholics say they do not mean by indulgences leave to commit sin, nor pardon for sins to come; but only releasing, by the power of the keys committed to the church, the debt of temporal punishment which may remain due upon account of our sins, after the sins themselves, as to the guilt and eternal punishment, have been already remitted by repentance and confession. An indulgence is granted by none but the higher powers of the church; as, the bishops and the supreme head, the pope.

§ A convocation of Roman Catholic cardinals, archbishops, bishops, and divines, who assembled at Trent, by virtue of a bull from the pope, A. D. 1516. This was the last general council called in opposition to the doctrines of Luther and Calvin.

They make use of the sign of the cross in all their sacraments, to give us to understand that they have their whole force and efficacy from the cross.—(2.) Sprinkling holy water by the priest, on solemn days, is used likewise by every one going in or coming out of church.—(3.) The ceremony of blessing bells is, by the catholics, called christening them; because the name of some saint is ascribed to them, by virtue of whose invocation they are presented, in order that they may obtain his favour and protection.—(4.) They have a custom of bowing at the name of Jesus.—(5.) They keep a number of lamps and wax candles continually burning before the shrines and images of the saints.—(6.) They make use of incense, and have lighted candles upon the altar at the celebration of mass.—(7.) The practice of washing the poors' feet is solemnized on holy Thursday by all the princes of the Romish religion in Europe.

The church of Rome observes a variety of holy days, as the festivals of Christ and his apostles, the festivals of the saints, &c.

The church of Rome grants a jubilee; i. e. a general indulgence, every twenty-fifth year, and oftener upon emergent occasions.*

For an account of the extent and present state of the Roman Catholic religion, see Part the Second.

PARMENIANITES. See Donatists.

PASAGINIANS, a denomination which arose in the twelfth century, known also by the name of *The Circumcised.* Their distinguishing tenets were as follow:—(1.) That the observation of the law of Moses, in every thing, except the offering of sacrifices, was obligatory upon christians. In consequence of which they circumcised their followers, abstained from those meats, the use of which was prohibited under the Mosaic economy, and celebrated the jewish sabbath.—(2.) That Christ was no more than the *first and purest creature of God.*

* A jubilee is a solemn indulgence, with certain privileges not granted on other occasions, and extends to the whole church.

Pope Pius's Creed. Bossuet's Exposition of the Catholic Creed, pp. 62—107. Challoner's True Principles of a Catholic, p. 8. Gother's Papist Misrepresented and Represented, p. 22. Grounds of the Catholic Doctrine, pp. 10—34. Explication of the Sacrifice of the Mass, pp. 22—35. Roman Catholic Principles, p. 5. Brent's Council of Trent, p. 806. Bingham's Works, vol. i. p. 153. Walche's History of the Popes, p. 24. Robertson's History of Charles the Fifth.

This denomination had the utmost aversion to the doctrine and discipline of the church of Rome.*

PASSALORYNCHITES, a branch of the Montanists. They held, that, in order to be saved, it was necessary to observe a perpetual silence; wherefore they kept their finger constantly upon their mouth, and dared not open it even to say their prayers. Their name is derived from the greek παασαλος, a *nail*, and ρυν, a *nostril*; because when they carried their finger to their mouth, they touched their nose.†

PATRICIANS, a denomination which arose in the second century; so called from Patricius their leader. Their distinguishing tenet was, that the substance of the flesh is not the work of God, but of the devil; on which account they bore such hatred to their own bodies as sometimes to kill themselves.‡

PATRIPASSIANS. See Noetians and Monarchians.

PAULIANS, or PAULIANISTS, a denomination which appeared in the third century; so called from Paul of Samosata, bishop of Antioch. He taught that the Son and the holy Ghost exist in God in the same manner as the faculties of reason and activity do in man—that Christ was born of a mere man; but that the reason, or wisdom, of the Father descended into him, and by him wrought miracles upon earth, and instructed the nations—and finally, that, on account of this union of the divine Word with the man Jesus, Christ might, though improperly, be called God.§

PAULICIANS, a denomination formed in the seventh century by two brothers, Paul and John, inhabitants of Jerusalem, from the former of whom they derive their name.

The tenets attributed to this sect are as follow:—(1.) That the inferior and visible world is not the production of the supreme Being.—(2.) That the evil principle was engendered by darkness and fire, not self-originated and eternal.‖—(3.) That, though Christ was the Son of Mary, yet he brought from heaven his human nature.—(4.) That Christ was clothed with an

* Mosheim, vol. ii. p. 456. † Broughton, vol. ii. p. 224.

‡ Bailey's Dictionary, vol. ii. § Mosheim, vol. i. p. 248.

‖ They considered eternal matter as the source of all evil, and believed that this matter, endued from all eternity with life and motion, had produced an active principle, which is the fountain of vice, misery, and disorder, and is the author of all material subtances, while God is the Creator and the Father of spirits.

ethereal, celestial, and impassible body, and did not *really* expire on the cross: hence they refused to pay religious homage to the cross.—(5.) That the bread and wine which Christ is said to have administered to his disciples at his last supper, only signifies the divine discourses and exhortations of the Saviour, which are a spiritual food and nourishment to the soul, and fill it with repose, satisfaction, and delight: hence they refused to celebrate the institution of the Lord's supper.—(6.) They rejected the books of the old testament, and looked upon its writers as inspired by the creator of the world, and not by the supreme God. They received all the books of the new testament, except the epistles of St. Peter, which they rejected for reasons unknown to us.

This denomination had not, like the Manicheans, an ecclesiastical government administered by bishops, priests, and deacons. They had no sacred order of men, distinguished by their manner of life, their habit, or any other circumstance, from the rest of the assembly; nor had councils, synods, or such like institutions, any place in their religious policy. They had certain doctors, whom they called *Sunecdemi*; i. e. *companions in the journey of life*; and also *Notarii*. Among these there reigned a perfect equality; and they had no peculiar rights, privileges, nor any external mark of dignity to distinguish them from the people. The only singularity which attended their promotion to the rank of doctors was, that they changed their lay-names for scripture ones, as if there had been something peculiarly venerable in the names of holy men whose lives and actions are recorded in the sacred writings.

For the arguments this denomination make use of to support their doctrine of two principles, see Manicheans.*

PEDOBAPTISTS, so called from the greek of παιδος, and βαπτιστης. This denomination are distinguished by their adherence to *infant baptism*, which they perform by affusion, or sprinkling. It seems to be a name common to several religious denominations. It includes Episcopalians, Congregationalists, Presbyterians, Sandemanians, and others. They all profess to believe that baptism is to be administered to believers and their children, and that the infants of visible christians belong to the visible church of Christ. In support of infant baptism they use the following arguments:—

* Mosheim, vol. ii. p. 175, 176.

That the visible church is one and the same visible body, both under the law and gospel. It appears that the visible church of Christ *now*, is the same visible body continued from Abraham: for the gentiles are grafted into the same stock from which the unbelieving jews were broken off. *And thou, being a wild olive tree, wert grafted in among them, and with them partakest of the root and fatness of the olive tree.* (Rom. xi. 17.) That the gentiles should be fellow-heirs of the same body, and partakers of his promise in Christ by the gospel. Matt. xxi. 43. Eph. ii.

The covenant made with Abraham was the covenant of grace: for Abraham is the father of all believers in Christ. They are all blessed with faithful Abraham; they are all his children. God preached before the gospel unto Abraham, that *the blessing of Abraham might come on the gentiles through Jesus Christ*. Believers, being the seed of Abraham, are under the same covenant, and entitled to the same privileges, which they may justly claim for their infants. For *the promise is unto you, and to your children, and to all that are afar off; even as many as the Lord our God shall call.* Acts ii. 39.

Baptism is now used in the room of circumcision. For (1.) Circumcision was appointed to be the *token* of the covenant of grace: it was a sign and seal of the righteousness of faith. The same thing is signified by christian baptism.—(2.) Circumcision was appointed to be the sacred *symbol* of initiation into the visible church. So baptism is a *seal* of initiation into the visible church.—(3.) The same inward grace is signified both by circumcision and baptism. Circumcision and baptism are substantially a *sign* of one and the same thing. To be a jew *inwardly*, by being circumcised with the circumcision of the *heart*, and to be a christian *inwardly*, by being washed with the washing of *regeneration*, is one and the same thing.

Baptism is called the circumcision of Christ. Infant baptism was the approved practice of the apostles. For the scriptures give us an account of the baptism of *households*, and those no doubt contained children. The jailor and his household were baptized, so also was Lydia and her household; and St. Paul tells us he baptized the household of Stephanas.

The Pedobaptists practise baptism by *affusion*, or *sprinkling*, which, they assert, is scriptural, from the import of

the original word, which, say they, signifies *washing*, and is used in scripture for washing things which were not dipped in water. (Luke xi. 38. Matt. vii. 4.) The influences of the Spirit, represented in baptism, are often expressed by pouring, or sprinkling; as the renewing of the holy Ghost, which he has *poured out*, or *shed*, on us abundantly.

The Pedobaptists suppose that sprinkling was the practice of the apostles, because such great numbers were converted and baptized, where the circumstances, shortness of time, and situation of place, rendered it unlikely that they were baptized by immersion. They do not, however, deny the *validity*, but only the *necessity*, of baptizing by plunging.

Among the denomination of Pedobaptists, there are some who assert that the baptism of Christ by John is not an example of christian imitation. They say, Christ was not baptized to manifest his *repentance*; neither did he submit to baptism as an *example* to the jewish nation; nor was his baptism a token of being *washed from sin*. They say his baptism was a conformity to the law of *priestly consecrations*; for it answered to the washing of the high priest at his admission to the priesthood. The things signified by the holy garments and holy crown of Aaron, were accomplished at the baptism of Christ. The holy anointing of Aaron was fulfilled when Christ received baptism.

They attempt to prove that the *baptism of John* was not *christian baptism*. For (1.) The grand design of John's baptism was the *discovery*, or *manifestation* of Christ; but christian baptism is used for different purposes.—(2.) John's baptism began and ended under the legal dispensation. The gospel kingdom did not begin till Christ rose from the dead. John's baptism was completed before the death of Christ, and consequently fell short of new testament times; for *where a testament is there must also of necessity be the death of the testator*.—(3.) The holy Trinity was not named in John's baptism. This is plain, because there is an account that *some were baptized by John, and yet had not heard of the holy Ghost*. (Acts xix. 2, 5.) The consequence is, *John's* baptism was not *christian* baptism.*

* Clarke's Scripture Ground of the Baptism of Infants. Parsons's Infant Baptism Vindicated. Bostwick's Vindication of Infant Baptism. Lathrop's Sprinkling a Scripture Mode. Cleveland on Infant Baptism. Fish's Japheth Dwelling in the Tents of Shem. Lewis's Covenant Interest of the Children of Believers. Towgood's Baptism of Infants a Reasonable Service. Strong's Demonstration of Infant Baptism. Glass's Dissertation on Infant Baptism. Allen's Essay on Outward Christian Baptism. Fish's and Crane's Baptism of Jesus Christ not to be imitated by christians.

PELAGIANS, a denomination which arose in the fifth century; so called from Pelagius, a monk, who looked upon the doctrines which were commonly received concerning the original corruption of human nature, and the necessity of divine grace to enlighten the understanding and purify the heart, as prejudicial to the progress of holiness and virtue, and tending to establish mankind in a presumptuous and fatal security. He maintained the following doctrines:—(1.) That the sins of our first parents were imputed to them only, and not to their posterity; and that we derive no corruption from their fall, but are born as pure and unspotted as Adam when he came out of the forming hand of his Creator. —(2.) That mankind, therefore, are capable of repentance and amendment, and of arriving to the highest degrees of piety and virtue, by the use of their natural faculties and powers; that, indeed, external grace is necessary to excite their endeavours, but that they have no need of the internal succours of the divine Spirit. —(3.) That Adam was by nature mortal, and whether he had sinned or not would certainly have died.—(4.) That the grace of God is given in proportion to our merits.—(5.) That mankind may arrive at a state of perfection in this life.—(6.) That the law qualified men for the kingdom of heaven, and was founded upon equal promises with the gospel.*

PEPUZIANS. See Montanists.

PETROBRUSSIANS, a denomination which was formed about the year 1110 in Languedoc and Provence, by Peter de Bruys, who taught the following doctrines:—(1.) That no persons whatever were to be baptized before they came to the full use of their reason. —(2.) That it was an idle superstition to build churches for the service of God, who will accept of a sincere worship wherever it is offered; and that therefore such churches as had already been erected were to be pulled down and destroyed.—(3.) That the crucifixes deserved the same fate. —(4.) That the real body and blood of Christ were not exhibited in the eucharist, but were only represented in that holy ordinance by their figures and symbols.—(5.) That the oblations, prayers, and good works of the living, could be in no respect advantageous to the dead.†

* Mosheim, vol. i. p. 412. Dictionary of Arts and Sciences, vol. iii. p. 2378.
† Mosheim, vol. ii. pp. 446, 447.

PHILADELPHIAN SOCIETY, the followers of Jane Lead, who, towards the conclusion of the seventeenth century, by her visions, predictions, and doctrines, gained a considerable number of disciples, among whom were some persons of learning. This woman was of opinion that all dissensions among christians would cease, and the kingdom of the Redeemer become, even here below, a glorious scene of charity, concord, and felicity, if those who bear the name of Jesus, without regarding the forms of doctrine and discipline which distinguish particular communions, would all join in committing their souls to the care of this internal guide, to be instructed, governed, and formed, by his divine impulse and suggestions. She went still further, and declared in the name of the Lord that this desirable event would happen; and that she had a divine commission to proclaim the approach of this glorious communion of saints, who were to be gathered together in one visible universal church, or kingdom, before the dissolution of this earthly globe. This prediction she delivered with a peculiar degree of confidence, from a notion that her Philadelphian Society was the true kingdom of Christ, in which alone the divine Spirit resided and reigned. She also maintained the final restoration of all intelligent beings to perfection and happiness.*

PHOTINIANS, a denomination in the fourth century; so called from Photinus, bishop of Sirmium, in Pannonia. He taught that Jesus Christ was born of the holy Ghost and the Virgin Mary—that a certain divine emanation, or ray, (which he called the Word) descended upon this extraordinary man—that, on account of the union of the divine Word with his human nature, Jesus was called the Son of God; nay, God himself—and that the holy Ghost was not a distinct person, but a celestial virtue proceeding from the Deity.†

PICARDS. See Adamites.

PIETISTS, a denomination in the seventeenth century which owed its origin to the pious and learned Spener, who formed private societies at Frankfort, in order to promote vital religion. His followers laid it down as an essential maxim, that none should be admitted into the ministry but such as had received a proper education, were distinguished by their wisdom and

* Mosheim, vol. v. pp. 66, 67.

† Mosheim, vol. i. p. 346. Broughton, vol. ii. p. 441.

sanctity of manners, and had hearts filled with divine love. Hence they proposed an alteration of the schools of divinity, which consisted in the following points:—(1.) That the systematical theology which reigned in the academies, and was composed of intricate and disputable doctrines, and obscure and unusual forms of expressions, should be totally abolished.—(2.) That polemical divinity, which comprehended the controversies subsisting between christians of different communions, should be less eagerly studied, and less frequently treated, though not entirely neglected.—(3.) That all mixture of philosophy and human learning with divine wisdom, was to be most carefully avoided.—(4.) That, on the contrary, all those who were designed for the ministry should be accustomed from their early youth to the perusal and study of the holy scriptures, and be taught a plain system of theology, drawn from these unerring sources of truth.—(5.) That the whole course of their education was to be so directed as to render them useful in life, by the practical power of their doctrine, and the commanding influence of their example.*

PRÆ-ADAMITES. This denomination began about the middle of the sixteenth century. Their principal tenet is, that *there must have been men before Adam.* One proof of this they bring from Rom. v. 12—14. The apostle says, *Sin was in the world till the law;* meaning the law given to Adam. But sin, it is evident, was not imputed, though it might have been committed, till the time of the pretended first man; for *sin is not imputed where there is no law.*—The election of the jews is a consequence of the same system: it began at Adam, who is called their father, or founder. God is also their Father, having espoused the judaical church. The gentiles are only adopted children, as being Præ-Adamites. Men,† or gentiles, are said to be made by the word of God. (Gen. i. 26, 27.) Adam, the founder of the jewish nation, whose history alone Moses wrote, is introduced in the second chapter as the workmanship of God's own hands, and as created apart from other men.—Cain, having killed his brother Abel, was afraid of being killed himself! By whom? He married! Yet Adam had then no daughter. What wife could he get?

* Mosheim, vol. iv. pp. 454—460.

† Observe, the plural number is here used, in contradistinction to the founder of the jewish nation, who is called Adam, him, and only in the singular number.

He built a town! What architects, masons, carpenters, and workmen, did he employ? The answer to all these questions is in one word, Præ-Adamites.—The deluge only overflowed the country inhabited by Adam's posterity, to punish them for joining in marriage with the Præ-Adamites, and following their ill courses. —The progress and improvements in arts, sciences, &c., could not make such advances towards perfection, as is represented they did between Adam and Moses, unless they had been cultivated before.—Lastly: the histories of the Chaldeans, Egyptians, and Chinese, circumstantially related, and whose chronology is founded on astronomical calculations, are the clearest demonstration of the existence of men before Adam.*

PREDESTINARIANS, a name given to those in the ninth century who followed the doctrines of Godescalcus, a German monk, whose sentiments were as follow:—(1.) That the Deity predestinated a certain number to salvation, and others to destruction, before the world was formed.—(2.) That God predestinated the wicked to eternal punishment in consequence of their sins, which were freely committed, and eternally foreseen. —(3.) That Christ came not to save all men, and that none shall perish for whom he shed his blood.—(4.) That since the fall, mankind cannot exercise free-will, only to do that which is evil.†

PRE-EXISTENTS, a name which may perhaps not improperly be applied to those who hold the doctrine of Christ's pre-existence. This name comprehends two classes: the Arians, who defend Christ's pre-existence, but deny that he is a divine person; and others on the Calvinistic side, who assert both his divinity, and that his intelligent, created soul, was produced into being, and united by an ineffable union to the second person of the Trinity before the heavens and the earth were created.‡

Under the article Arians,

* The opinion, that there were men before Adam, is common among the Orientals. Peyzeras says that Moses had no design to trace the original of mankind in general, but only of the Hebrews, from whence he derived his birth; and speaks of other nations but only as they have some relation to jewish affairs. *Herbelot's Bibleoth. Orient.* p. 36.

Peyzerus, in his book, entitled, Men before Adam. Picart's Religious Ceremonies. Asiatic Miscellany. Blount's Oracles of Reason. Basnage's History of the Jews.

† Mosheim's Eccles. Hist. vol. i. p. 159. Eccles. Hist. of France, p. 68. Baxter's Church History, chap. x. p. 268.

‡ This class of Pre-Existents are not entirely agreed in their sentiments,

the reader has been presented with a view of the system of Arius and his immediate followers.

The sentiments of the celebrated Dr. Richard Price are brought to view under the article Unitarians. And perhaps some may be gratified with a short sketch of the plan which was maintained by Dr. Samuel Clarke.

This learned man held, that there is one supreme Cause and Original of all things; one simple, uncompounded, undivided, intelligent Agent, or Person;* and that from the beginning there existed with the first and supreme Cause, or Father, a second Person, called the Word, or Son. This Son is our Lord Jesus Christ. He derived his being, his attributes, and his powers, from the Father. He is therefore called the Son of God, and the Only-Begotten:† for generation, when applied to God, is only a figurative word, signifying immediate derivation of being and life from him. This production, or derivation of the Son, is incomprehensible, and took place before the world began.

To prove that Jesus Christ was generated, or produced into being, before the world was created, the doctor adduces the following considerations: The Father made the world by the operation of the Son. (John i. 3—10. 1 Cor. viii. 6. Eph. iii. 9, &c.) The action of the Son, both in making the world and in all his other operations, is only the exercise of the Father's power, communicated to him after a manner to us unknown.

That all Christ's authority, power, knowledge, and glory, are the Father's, communicated to him, Dr. Clarke endeavours to prove by a variety of scripture passages. The Son, before his incarnation with God, was in the form of God, and had glory with the Father. (John i. 4. xvii. 5. Phil. ii. 5.) The Son, before his incarnation, made visible appearances, and spake and acted in the name and authority of the invisible Father.

Dr. Clarke calls Christ a *divine person* solely on account of the power and knowledge which were communicated to him by the Father. He indeed owns that Christ is an object

* This learned divine considers this doctrine as the foundation of piety, and the first principle of natural religion. He supposes that all the texts which speak of the one God, the only God, the Father, the Most High, are to be considered as establishing the personal unity of one only Supreme Being.

† Dr. Clarke waves calling Christ a creature, as the ancient Arians did; and principally on that foundation disclaims the charge of Arianism.

of religious worship; but then he confines it to a limited sense. The worship paid to Christ terminates not in him, but in the supreme God and Lord of all.*

The doctrine of the pre-existence of Christ's human soul has been held by several divines; as, Mr. Fleming, Dr. Goodwin, &c. These gentlemen all profess to maintain the divinity of Christ. As their sentiments are nearly similar, the brevity of this work will not admit of particularly noticing them.

The following sketch of the plan of the late pious and ingenious Dr. Watts is selected from the rest.

He maintained one supreme God, dwelling in the human nature of Christ, which he supposed to have existed the first of all creatures; and speaks of the divine *logos* as the wisdom of God, and the holy Spirit as the divine power, or the influence and effect of it, which, he says, is a scriptural person; i. e. spoken of figuratively in scripture, under personal characters.†

In order to prove that Christ's human soul existed previous to his incarnation, the following arguments are adduced:

1. Christ is represented as his Father's messenger, or angel, being distinct from his Father, sent by his Father, long before his incarnation, to perform actions which seem to be too low for the dignity of pure Godhead. The appearances of Christ to the patriarchs are described like the appearances of an angel, or man, really distinct from God; yet such a one, in whom God, or Jehovah, had a peculiar indwelling, or with whom the divine nature had a personal union.

2. Christ, when he came into the world, is said, in several passages of scripture, to have divested himself of some glory which he had before his incarnation. Now if there had existed before this time nothing but his divine nature, this divine nature could not properly divest itself of any glory. *I have glorified thee on earth; I have finished the work which thou gavest me to do. And now, oh Father, glorify thou me with thine own self, with the glory which I had with thee*

The compiler is short on this plan, because of its similarity to the Arian system, which is particularly described.

Clarke's Scripture Doctrine of the Trinity. Doddridge's Lectures.

† Dr. Watts says, in his preface to the Glory of Christ, that true and proper Deity is ascribed to the Father, Son, and holy Spirit. The expression, *Son of God*, he supposes, is a title appropriated exclusively to the humanity of Christ.

before the world was—Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet for our sakes he became poor, that you through his poverty might be made rich. (John xvii. 4, 5. 2 Cor. viii. 9.) It cannot be said of God that he became poor: he is infinitely self-sufficient; he is necessarily and eternally rich in perfections and glories. Nor can it be said of Christ as man, that he was rich, if he were never in a richer state before than while he was on earth.

It seems needful that the soul of Christ should pre-exist, that it might have opportunity to give its previous actual consent to the great and painful undertaking of atonement for our sins. It was the human soul of Christ that endured the weakness and pain of his infant state, all the labours and fatigues of life, the reproaches of men, and the sufferings of death. The divine nature is incapable of suffering. The covenant of redemption between the Father and the Son, is therefore represented as being made before the foundation of the world. To suppose that simple Deity, or the divine essence, which is the same in all the three personalities, should make a covenant with itself, is inconsistent.

Christ is the angel to whom God was in a peculiar manner united, and who in this union made all the divine appearances related in the old testament.

God is often represented in scripture as appearing in a visible manner, and assuming a human form. See Gen. iii. 8. xvii. 1, xxviii. 12, xxxii. 24, Exod. ii. 2, and a variety of other passages.

The Lord Jehovah, when he came down to visit men, carried some ensign of divine majesty; he was surrounded with some splendid appearance. Such a light often appeared at the door of the tabernacle, and fixed its abode on the ark, between the cherubims. It was by the jews called the *shekinah;* i. e. *the habitation of God.* Hence he is described as *dwelling in light,* and *clothed with light as with a garment.* In the midst of this brightness there seems to have been sometimes a human shape and figure. It was probably of this heavenly light that Christ divested himself when he was made flesh. With this he was covered at his transfiguration in the Mount, when *his garments were white as the light;* and at his ascension into heaven, when a bright cloud received, or invested him; and when he appeared to John: (Rev. i. 13.) and it was with this he prayed

his Father would glorify him.

Sometimes the great and blessed God appeared in the form of a man, or angel. It is evident that the true God resided in this man, or angel;* because, on account of this union to proper Deity, the angel calls himself God, the Lord God. He assumes the most exalted names and characters of Godhead. And the spectators, and sacred historians, it is evident, considered him as true and proper God: they payed him the highest worship and obedience. He is properly styled *the angel of God's presence—The* (messenger or) *angel of the covenant.* Isai. lxiii. Mal. iii. 1.

This same angel of the Lord was the particular God and King of the Israelites. It was he who made a covenant with the patriarchs, who appeared to Moses in the burning bush, who redeemed the Israelites from Egypt, who conducted them through the wilderness, who gave the law at Sinai, and transacted the affairs of the ancient church.

The angels who have appeared since our blessed Saviour became incarnate, have never assumed the names, titles, characters, or worship, belonging to God. Hence we may infer that the angel who, under the old testament, assumed divine titles, and accepted religious worship, was that peculiar angel of God's presence, in whom God resided, or who was united to the Godhead in a peculiar manner; even the pre-existent soul of Christ, who afterwards took flesh and blood upon him, and was called Jesus Christ on earth.

Christ represents himself as one with the Father: *I and the Father are one.* (John. x. 30. xiv. 10, 11.) There is, we may hence infer, such a peculiar union between God and the man Christ Jesus, both in his pre-existent and incarnate state, that he may properly be called *God-Man* in one complex person.

Among those expressions of scripture which discover the pre-existence of Christ, there are several from which we may derive a certain proof of his divinity. Such are those places in the old testament, where the angel who appeared to the ancients is called *God, the almighty God, Jehovah, the Lord of Hosts, I am that I am, &c.*

Dr. Watts supposes that the

* God, considered in the person of the Father, is always represented as invisible, *whom no man hath seen, nor can see.* But Jesus Christ is described as the *image of the invisible God, the brightness of the Father's glory,* and he *in whom the Father dwells.* Christ was therefore the person by whom God appeared to man under the old testament, by the name JEHOVAH.

doctrine of the pre-existence of the soul of Christ, explains dark and difficult scriptures, and discovers many beauties and proprieties of expression in the word of God, which on any other plan lie unobserved. For instance: in Col. i. 15, &c. Christ is described as *the image of the invisible God, the first-born of every creature.* His being the image of the invisible God, cannot refer merely to his divine nature; for that is as invisible in the Son as in the Father: therefore it seems to refer to his pre-existent soul in union with the Godhead. Again: when man is said to be created in the image of God, (Gen. i. 2.) it may refer to the God-Man; to Christ in his pre-existent state. God says, *Let us make man in our image, after our likeness.* The word is redoubled, perhaps to intimate that Adam was made in the likeness of the human soul of Christ, as well as that he bore something of the image and resemblance of the divine nature.

From this view of Doctor Watts's plan, and what is exhibited of the Arian scheme, the difference will be obvious. They are thus distinguished by Dr. Price:

"This system (says he, speaking of Dr. Watts's sentiments) differs from Arianism, in asserting the doctrine of Christ's consisting of two beings; one the self-existent Creator, and the other a creature, made into one person by an ineffable union and indwelling,* which renders the same attributes and honours equally applicable to both."†

PRESBYTERIANS, from the greek of πρεσβυτερος, a denomination of protestants; so called from their maintaining that the government of the church, appointed by the new testament, was by *presbyteries*; that is, by presbyters and ruling elders, associated for its government and discipline. The Presbyterians affirm, that there is no order in the church, as established by Christ and his apostles, superior to that of presbyters—that all ministers, being embassadors, are equal by their commission; and the elder, or presbyter, and bishop, are the same in name and office: for which they allege Acts xx. 28, Tit. i. 5—7, &c. Their highest asembly is a synod, which may be provincial, national, or œcumenical; and they allow of appeals from inferior to

* Hence Dr. Watts's plan has been called "The *Indwelling* Scheme." Col. ii. 9, is brought to support the doctrine.

† Watts's Glory of Christ. pp. 6—203. Johnson's Life of Christ, with Notes by Palmer. Doddridge's Lectures, pp. 385—403. Price's Sermons, p. 331. Fleming's Christology.

superior assemblies, according to Acts xv. 4, 6. The lowest of their assemblies, or presbyteries, consists of the ministers and elders of a congregation, who have power to cite before them any member, and to admonish, instruct, rebuke, and suspend him from the Lord's table. They have also a deacon, whose office it is to take care of the poor. Their ordination is by prayer, fasting, and imposition of hands by the presbytery.

The Presbyterians differ from the Independents in this respect: the government of the former is aristocratical, that of the latter democratical. This is now the discipline of the church of Scotland.* See Part the Second.

PRIMINISTS, a party of Donatists; so called from Primianus, who became the head of their denomination. See Donatists.

PRISCILLIANISTS, a denomination which arose in the fourth century; so called from their leader, Priscillian, a Spaniard by birth, and bishop of Avila. He is said to have practised magic, and to have maintained the principal tenets of the Manicheans. His followers denied the reality of Christ's birth and incarnation. They held that the visible universe was not the production of the supreme Deity, but of some demon, or malignant principle; adopted the doctrine of *aions*, or emanations from the divine nature; considered human bodies as prisons, formed by the author of evil, to enslave celestial minds; condemned marriage, and disbelieved the resurrection of the body.—This denomination received all the books of scripture.†

PROCLIANITES, so called from Proculus, a philosopher of Phrygia, who appeared in 194, and put himself at the head of a band of Montanists, in order to spread the sentiments of that denomination; to which he added, that St. Paul was not the author of the epistle to the Hebrews. The doctrine which his followers maintained with the greatest warmth was, that Jesus Christ assumed our nature only in appearance.‡ See Montanists and Valentinians.

PROTESTANTS, a name first given in Germany to those who adhered to the doctrine of Luther; because, in 1529, they protested against a decree of the emperor Charles the fifth and the Diet of

* Collier's Historical Dictionary vol. ii. Barclay's Dictionary.

† Mosheim, vol. i. p. 349. Priestley's Eccles. Hist. vol. ii. p. 411.

‡ Broughton, vol. ii. p. 285.

Spires,* declaring that they appealed to a general council. The same name has also been given to the Calvinists, and is now become a common denomination for a variety of sects which differ from the church of Rome.† See Lutherans, Calvinists, Arminians, &c.

PSATYRIANS, a denomination of the Arians, in the council of Arians, held in the year 360, who maintained that the Son was not like the Father in will; that he was made of nothing; and that in God generation was not to be distinguished from creation.‡ See Arians.

PTOLEMATTES, a branch of the Valentinians in the second century; so called from Ptolemy, their leader, who held that the law of Moses came part from God, part from Moses, and part from the traditions of the doctors.§

PURITANS, [a name given to a religious party who, desirous of a *purer* form of worship and discipline, were dissatisfied with the reformation established in England under the reign of Queen Elizabeth. It seems to have been a common name given to all who from conscientious motives, though on different grounds, disapproved of the established religion, from the *reformation* to the restoration of Charles the second, or rather to the passing of the act of *uniformity* in 1662. From that time to the *revolution* in 1688, as many as refused to comply with the established worship (among whom were about two thousand clergymen, and perhaps four or five hundred thousand people) were denominated *Nonconformists*. From the passing of the act of *toleration* on the accession of William & Mary, the name of Nonconformists was changed to that of *Protestant Dissenters;* and who were distinguished into three denominations; namely Presbyterians, Independents, and Baptists.

The greater part of the Puritans were favourers of the church-government and worship established at Geneva; that is to say, of Presbyterianism. Their objections to the English establishment lie principally in forms and ceremonies. Some, however, were Independents, and some Baptists. The objections of these were much more fundamental; disapproving of all national churches, and disowning the authority of human legislation

* This diet was held at Spires, March 15, 1529. They decreed to prohibit any farther innovations in religion.

† Dictionary of Arts and Sciences, vol iii. pp. 2578, 2579. Robertson's History of Charles the fifth, vol. ii. p. 249, 250.

‡ History of Religion, vol. iv. § Bailey's Dictionary, vol. ii.

ih matters of faith and worship.

The severe persecutions carried on against the puritans during the reigns of Elizabeth and the Stuarts, served to lay the foundation of a new empire in the western world. Thither, as into a wilderness, they fled from the face of their persecutors; and, being protected in the free exercise of their religion, continued to increase, till in about a century and a half, they became an independent nation. The different principles, however, on which they had originally divided from the church establishment at home, operated in a way that might have been expected, when they came to the possession of the civil power abroad. Those who formed the colony of *Massachusetts Bay*, having never relinquished the principle of a national church, and of the power of the civil magistrate in matters of faith and worship, were less tolerant than those who settled at *New Plymouth*, and at *Rhode Island*, and *Providence Plantations*. The very men (and they were men of God too) who had just escaped the persecutions of the English prelates, now, in their turn, persecuted others who dissented from them, till at length the liberal system of toleration established in the parent country at the revolution, extending to the colonies, in a good measure put an end to these unlovely proceedings.

Neither the puritans, before the passing of the Bartholomew act in 1662, nor the nonconformists after it, appear to have disapproved of the articles of the established church in matters of *doctrine*. The number of them who did so, however, was very small. While the great body of the bishops and clergy had, from the days of Archbishop Laud, abandoned their own articles in favour of Arminianism, they were attached to the principles of the first reformers; and by their labours and sufferings the spirit of the reformation was kept alive in the land. But after the revolution one part of the protestant dissenters, chiefly Presbyterians, first veered towards Arminianism, then revived the Arian controversy, and by degrees many of them settled in Socinianism. At the same time another part of them, chiefly Independents and Baptists, earnestly contending for the doctrines of grace, and conceiving as it would seem, that the danger of erring lay entirely on one side, first veered towards high Calvinism, then forbore to exhort the unregenerate to repent, believe, or do any thing spiritually good;

and by degrees many of them settled in gross Antinomianism.

Such are the principles which have found place amongst the descendents of the puritans. At the same time, however, there have been some (and a goodly number too) of each of the three denominations, who have adhered both to the doctrine and spirit of their forefathers. While relying for salvation on the free grace of the Father, the atonement of the Son, and the sanctifying influences of the holy Spirit, they have proved the efficacy of their principles by their concern to be holy in all manner of conversation.

The Arian controversy, which in the early part of the last century was agitated amongst the dissenters, is supposed to have been not a little injurious to the prevalence of vital religion in that body. Complaints were soon after heard of the *decline of the dissenting interest*. About this time they were provoked to jealousy by several eminent men being raised up in the established church; who, preaching the same doctrines which had been taught by the puritans and nonconformists, and which their descendants seemed disposed to lay aside as obsolete, became not a little popular among the serious part of dissenters themselves. This was the more extraordinary, as the community to which they still adhered had for some time been growing more and more corrupt, and was in a manner given up, as a kind of *Nazareth*, from which no good thing could come. This description of men, however, have gone on to increase, together with a new denomination of *semi-dissenters*, which have arisen in a measure from their labours, so as to occasion in reality a new distinction in the dissenting body. Those who continue to treat the doctrine of the puritans and nonconformists with neglect, have still to complain of the *decline of the dissenting interest*: but those who believe and preach those doctrines, and rejoice in their progress, whether as taught in the establishment or out of it, have in general but very few such complaints to make. It is remarkable, that while a certain description of dissenters are enquiring the reasons why the dissenting interest declines, a certain description of clergymen are enquiring the reasons why it increases?*

* Neal's History of the Puritans. De Laune's Plea for the Nonconformists. Palmer's Nonconformists' Memorial. Backus's History of the New England Baptists, vol. i.]

QUAKERS. See Friends.

QUARTODECIMANI, a denomination in the second century; so called because they maintained that the festival of easter was always to be celebrated, conformably to the custom of the jews, on the *fourteenth day of the moon* of March, whatever day of the month that happened to be.*

QUIETISTS, the followers of Michael de Molinus, a Spanish priest who flourished in the seventeenth century. They were so called from a kind of absolute *rest* and *inaction*, which the soul is supposed to be in when arrived at that state of perfection which they call the *unitive life*.†

The principles maintained by this denomination are as follow: That the whole of religion consists in the present calm and tranquillity of a mind removed from all external and finite things and centered in God, and in such a pure love of the supreme Being as is independent on all prospect of interest or reward.‡ For, say they, the primitive disciples of Christ were all of them inward and spiritual; and when Jesus Christ said to them, *It is expedient for you that I go away, for if I go not away the Comforter will not come unto you*, he intended thereby to draw them off from that which was sensible though very holy, and to prepare their hearts to receive the fulness of the holy Spirit, which he looked upon as the *one thing necessary*.

To prove that our love to the Deity must be disinterested, they allege that *the Lord hath made all things for himself*, as saith the scripture; and it is for his glory that he wills our happiness. Our happiness is only a subordinate end which he has made relative to the last and great end, which is his glory. To conform therefore to the great end of our creation, we must prefer God to ourselves, and

* Broughton, vol. ii. p. 307.

† Lady Guion, a woman of fashion in France, who was born in 1648, was a warm advocate of those principles. She asserted that the means of arriving at this perfect love, are prayer and the self-denial enjoined in the gospel. Prayer she defines to be neither a sweet sensation, nor the charm of an inflamed imagination, nor an abstracted speculative reasoning, but the entire bent of the soul towards its divine origin.

‡ Fenelon, the amiable archbishop of Cambray, favoured the sentiments of this lady in a publication, entitled, "The Maxims of the Saints." The distinguishing tenet in his theology was the doctrine of the disinterested love of God for his own excellencies, independent of his relative benevolence: an important feature also in the theological system of Madam Guion, and the Mystics. See Life of Lady Guion, in two volumes, octavo: also Life of Fenelon, by the Chevalier Ramsay.

not desire our own happiness but for his glory; otherwise we shall go contrary to his order. As the perfections of the Deity are intrinsically amiable, it is our glory and perfection to go out of ourselves, to be lost and absorbed in the pure love of infinite beauty.* See Mystics.

QUINTILIANS, a denomination which appeared in Phrygia about the year 189. They derived their name from their prophetess Quintilia. Their distinguishing tenet was, that women ought to be admitted to perform the sacerdotal and episcopal functions; grounding their practice on Gal. iii. 28, *There is neither jew nor greek, there is neither male nor female.* They added that Philip, the deacon, had four daughters who were prophetesses, and were doubtless of their sect. In their assemblies it was usual to see the virgins enter in white robes, personating prophetesses. This denomination was a branch of the Montanists.† See Montanists.

RANTERS, a denomination which arose in the year 1645. They set up the light of nature under the name of Christ in men. With regard to the church, scripture, ministry, &c., their sentiments were the same with the Seekers.‡ See Seekers.

REMONSTRANTS. See Arminians.

ROGEREENS, so called from John Rogers, their chief leader. They appeared in New England about the year 1677. The principal distinguishing tenet of this denomination was, that worship performed the first day of the week was a species of idolatry which they ought to oppose. In consequence of this they used a variety of measures to disturb those who were assembled for public worship on the Lord's day.§

ROMAN CATHOLICS, a name given to the papists, because the bishop of Rome is not only styled supreme, but œcumenical, or universal bishop. See Papists.

ROSECRUSIANS, a name given to those in the seventeenth century who blended the doctrines of religion with the secrets of chemistry. Their sentiments were similar with those of the Behmenists.‖ See Behmenists.

* Mosheim, vol. iv. p. 388. Broughton, vol. ii. p. 309. Cambray on Pure Love, pp. 131—138. Lady Guion's Letters, p. 167.
† History of Religion, vol. iv. Broughton, vol. ii. p. 310.
‡ Callamy's Abridgment of Baxter's History, vol. i. p. 101.
§ Backus's History, vol. i. p. 473. ‖ Mosheim, vol. iv. p. 266.

SABELLIANS, a denomination which arose in the third century. They derived their name from Sabellius, an African bishop, or presbyter, who taught that there is but one person in the Godhead; and in confirmation of this doctrine he made use of a comparison. He said, that as man, though composed of body and soul, is but one person; so God, though he is Father, Son, and holy Ghost, is but one person.

The Sabellians, upon their master's principles, made the Word and the holy Spirit to be only virtues, emanations, or functions, of the Deity; and held that he, who in heaven is the Father of all things, descended into a virgin, became a child, and was born of her as a Son; and that, having accomplished the mystery of our salvation, he diffused himself on the apostles in tongues of fire, and then was denominated the holy Ghost. They resembled God to the sun, the illuminative virtue or quality whereof was the Word, and its warming virtue the holy Spirit. The Word, they taught, was darted like a divine ray, to accomplish the work of redemption; and that, being re-ascended to heaven, as the ray returns to its source, the warmth of the Father was communicated after a like manner to the apostles. They also illustrated this mystery by one light kindled, as it were, from another—by the fountain and stream, and by the stock and branch.

The Sabellians differed from the Noetians in this particular: Noetius was of opinion that the person of the Father had assumed the human nature of Christ; but Sabellius maintained that a certain energy only, proceeding from the supreme Parent, or a certain portion of the divine nature, was united to the Son of God, the man Jesus. He considered in the same manner the holy Ghost as a portion of the everlasting Father.*

SACOPHORI, a denomination in the fourth century; so called because they always went clothed in sackcloth, and affected a great deal of austerity and penance.†

SANDEMANIANS. [A sect which originated in Scotland, about the year 1728; where it is at this time, distinguished by the name of Glassites, after its founder, Mr. *John Glass*. He was a minister of the established

* Broughton, vol. ii. p. 318. Mosheim, vol. i. p. 244. Waterland on the Trinity, p. 385.

† History of Religion, vol. iv. See Sacophori.

church in that country; but being charged with a design of subverting the national covenant, and sapping the foundation of all national establishments of religion, was expelled by the synod from the church of Scotland. His sentiments were fully explained in a tract published at that time, entitled, "The testimony of the king of martyrs," and which is preserved in the first volume of his works. In consequence of Mr. Glas's expulsion, his adherents formed themselves into churches, conformable in their institution and discipline to what they apprehended to be the plan of the first churches recorded in the new testament.

Soon after the year 1755, Mr. *Robert Sandeman*, an elder in one of these churches in Scotland, published a series of Letters, addressed to Mr. James Hervey, occasioned by his "Theron and Aspasio," in which he endeavours to shew that his notion of faith is contradictory to the scripture account of it, and could only serve to lead men professedly holding the doctrines called Calvinistic to establish their own righteousness, upon their frames, feelings, and acts of faith. In these letters Mr. Sandeman attempts to prove that justifying faith is no more than a simple belief of the truth, or the divine testimony passively received by the understanding; and that this divine testimony carries in itself sufficient ground of hope to every one who believes it, without any thing wrought in us, or done by us, to give it a particular direction to ourselves.

Some of the "popular preachers," as they were called, had taught that it was of the essence of faith to believe that Christ is ours: but Mr. Sandeman contended that that which is believed in true faith is *the truth*, and what would have been the truth though we had never believed it. They dealt largely in calls and invitations to repent and believe in Christ, in order to forgiveness: but he rejects the whole of them, maintaining that the gospel contained no offer but that of evidence, and that it was merely a *record* or *testimony* to be credited. They had taught that though acceptance with God, which included the forgiveness of sins, was merely on account of the imputed righteousness of Christ; yet that none was accepted of God, or forgiven, till he repented of his sin, and received Christ as the only Saviour: but he insists that there is acceptance with God, through Christ, for sinners

while such, or before "any act, exercise, or exertion of their minds whatsoever;" consequently, before repentance; and that "a passive belief of this quiets the guilty conscience, begets hope, and so lays the foundation for love." It is by this passive belief of the truth, that we, according to Mr. Sandeman, are justified, and that boasting is excluded. If any act, exercise, or exertion of the mind were necessary to our being accepted of God, he conceives there would be whereof to glory; and justification by faith could not be opposed, as it is in Rom. iv. 4, 5, to justification by works.

The authors to whom Mr. Sandeman refers under the title of "popular preachers," are *Flavel*, *Boston*, *Guthrie*, the *Erskines*, &c.; whom he has treated with great acrimony and contempt. "I would be far (says he) from refusing even to the popular preachers themselves what they so much grudge to others, the benefit of the one instance of a hardened sinner finding mercy at last: for I know of no sinners more hardened, none greater destroyers of mankind than they." Some of the writers who have vindicated these ministers from his invectives, have yet acknowledged that he has pointed out many dark strokes in their writings; "And if (said one of them) he could clear off all their mistakes, he should be as welcome to them as any crow could be to take all the carrion out of our fruitful fields: but who would abandon their fruitful fields, because some crows-meat was found there?" Others have endeavoured to shew that Mr. Sandeman's notion of faith, by excluding all exercise or concurrence of the will with the gospel way of salvation, confounds the faith of devils with that of christians, and so is calculated to deceive the souls of men. It has also been observed, that though Mr. Sandeman admits of the acts of faith and love as fruits of believing the truth; yet "all his godliness consisting, (as he acknowledges to Mr. Pike) *in love to that which first relieved him*," it amounts to nothing but *self-love*. And as self-love is a stranger to all those strong affections expressed in the hundred-and-nineteenth Psalm towards the law of God, he cannot admit of them as the language of a good man; but applies the whole psalm to Christ, though the person speaking acknowledges that "before he was afflicted he went astray." Others have thought, that from the same principle it were easy to ac-

count for the bitterness, pride, and contempt, which distinguish the system: for self-love, say they, is consistent with the greatest aversion to all beings, divine or human, excepting so far as they become subservient to us.—As there is no article in this work which states the arguments of Mr. Sandeman's opponents, we thought it but impartial to say as much as the above, under this.

The practices in which this denomination differ from the generality of other christians are,—their weekly administration of the Lord's supper; their love-feasts, of which every member is not only allowed, but required to partake, and which consist of their dining together at each others houses in the interval between the morning and the afternoon service; their kiss of charity, on the admission of a new member, and other occasions; their weekly collection before the Lord's supper for the support of the poor, and other necessary expences; mutual exhortation; abstinence from blood, and from things strangled; and the washing of each others feet. Every one, it is said, considers all that he has in his possession and power liable to the calls of the poor and the church. They also hold it to be unlawful to lay up treasures upon earth, by setting them apart for any distant future, and uncertain use. They allow of public and private diversions, so far as they are not connected with circumstances really sinful. Mr. Sandeman pleads, towards the close of his Letters on Theron and Aspasio, pretty much in favour of theatrical amusements; and it is said that an attendance on them is very common among his followers: but apprehending a *lot* to be sacred, they disapprove, (merely however on this account) of lotteries, playing at cards, dice, &c.

They have a plurality of elders, pastors, or bishops, in each church. In the choice of them, the want of learning, or engagement in trade, is no sufficient objection, if qualified according to the instructions given by Paul to Timothy and Titus: but second marriages disqualify for the office.

In discipline they are strict and severe, thinking themselves obliged to separate from the communion and worship of all such religious societies as appear to them not to profess the simple truth for their only ground of hope, and who do not walk in obedience to it. Moreover, as in their church proceedings they are not governed by majorities,

but esteem unanimity to be absolutely necessary, whenever a member, or members differ from the rest, he or they must give up the point, or be excluded.

In their families, it is said, there is but little social worship: for conceiving it unlawful to join in prayer with one who is not a brother or sister, and finding no express precept or precedent in the scriptures for family prayer, that which by other christians is held sacred as a part of moral obligation, is by them very commonly disregarded.*]

SATANIANS, so called because they taught that Satan, or the devil, was extremely powerful; that he occasioned infinite mischiefs; and that it was much wiser to respect and adore than to curse him; this being a mean to render him favourable to men, instead of injuring them.

The Satanians were a branch of the Messalians, and appeared about the year 390. They pretended they were the only true observers of the gospel. They possessed no goods, lived by begging, and lay together promiscuously, on the pavement of the streets. When any one asked concerning their quality, they would call themselves patriarchs, prophets, angels, and even Jesus Christ.†

SATURNIANS, a denomination which arose about the year 115. They derived their name from Saturnius of Antioch, one of the principal Gnostic chiefs. He held the doctrine of two principles, whence proceeded all things; the one a wise and benevolent Deity, and the other matter, a principle essentially evil, and which he supposed under the superintendence of a certain intelligence of a malignant nature.

The world and its inhabitants were, according to the system of Saturnius, created by seven angels, which presided over the seven planets. This work was carried on without the knowledge of the benevolent Deity, and in opposition to the will of the material principle. The former, however, beheld it with approbation, and honoured it with several marks of his beneficence. He endowed with rational souls the beings who inhabited this new system, to whom their creators had im-

[* Glas's Testimony of the King of Martyrs, Sandeman's Letters on Theron and Aspasio, letter ii. Backus's Discourse on Faith and its Influence, pp. 7—30. Bellamy's Nature and Glory of the Gospel, London edition: see the Notes, pp. 65—125.]

† Broughton's Historical Library, vol. i. p. 369.

parted nothing more than the animal life: and having divided the world into seven parts, he distributed them among the seven angelic architects, one of whom was the God of the jews, and reserved to himself the supreme empire over all. To these creatures, whom the benevolent principle had endowed with reasonable souls, and with dispositions that led to goodness and virtue, the evil being, to maintain his empire, added another kind, whom he formed of a wicked and malignant character; and hence the difference we see among men. When the creatures of the world fell from their allegiance to the supreme Deity, God sent from heaven into our globe a restorer of order, whose name was Christ. This divine conqueror came, clothed with a corporeal appearance, but not with a real body. He came to destroy the empire of the material principle, and to point out to virtuous souls the way by which they must return to God. This way is beset with difficulties and sufferings; since those souls who propose returning to the supreme Being must abstain from wine, flesh, wedlock, and, in short, from every thing that tends to sensual gratification, or even bodily refreshment.* See Gnostics.

SCHEWENKFELDIANS, a denomination in the sixteenth century; so called from one Gasper Schewenkfeldt, a Silesian knight. He differed from Luther in the three following points. The *first* of these points related to the doctrine concerning the eucharist. Schewenkfeldt inverted the following words of Christ: *this is my body;* and insisted on their being thus understood: *my body is this*, i. e. such as this bread, which is broken and consumed; a true and real food, which nourisheth, satisfieth, and delighteth the soul. *My blood is this;* i. e. such its effects, as the wine which strengthens and refresheth the heart.—*Secondly*: He denied that the *external* word, which is committed to writing in the holy scriptures, was endowed with the power of healing, illuminating, and renewing the mind: and he ascribed this power to the *internal* word, which, according to his notion, was Christ himself.—*Thirdly:* He would not allow Christ's human nature, in its exalted state, to be called a creature, or a created substance; as such a denomination appeared to him infinitely below its

* Mosheim, vol. i. pp. 176, 177.

majestic dignity, united as it is in that glorious state with the divine essence.*

SECEDERS, a numerous body of Presbyterians in Scotland, who adhere to the doctrine and discipline of their ancestors, and maintain the binding obligation of the Scotch covenant,† and of the solemn league and covenant of the three nations.‡ They always have declared that they did not secede from the principles of the church of Scotland as they are represented in her confession of faith, catechisms longer and shorter, directory for worship, and form of presbyterian government; but only from her present judicatories, who, they suppose, are departing from her true principles. A sermon preached by Mr. Ebenezer Erskine, minister of Stirling, at the opening of the synod of Perth and Stirling, gave rise to this party. In this discourse he boldly testified against what he supposed corruptions in the national church; for which freedom the synod voted him censurable, and ordered him to be rebuked at their bar. He and three other ministers protested against this sentence, and appealed to the next assembly. The assembly approved of the proceedings of the synod, and ordered Mr. Erskine to be rebuked at their bar. He refused to submit to the rebuke. Hence he and his brethren were suspended from the ministry, after which they seceded from the national church. They were joined by others: and the ministers and their elders who declared their secession from the national church, did in 1736 constitute themselves into an ecclesiastical court, which they called the Associate Presbytery.

In 1745, the seceding ministers were become so numerous, that they were erected into three different presbyteries under one synod. In 1747, through a difference in civil matters, they were divided into burghers and antiburghers. Of these two classes the latter are the most rigid in their sentiments, and associate therefore the least with any other body of christians.§

Those who desire to see a very particular account of

* Mosheim, vol. iv. p. 32.

† The national covenant in Scotland is an engagement which was entered into by all ranks of persons soon after the reformation.

‡ The solemn league and covenant is an oath which in 1643 was sworn to by persons of all ranks in the three kingdoms. It was intended to bring about an uniformity in doctrine, discipline, and worship.

§ Marshal's Catechism. Evan's Sketch, p. 78.

this society, may consult the Encyclopædia, vol. xvii. p. 225.

SECUNDIANS, a denomination in the second century which derived their name from Secundus, a disciple of Valentine. He maintained the doctrine of two eternal principles; viz. light and darkness, whence arose the good and evil that are observable in the universe.* See Valentinians.

SEEKERS, a denomination which arose in the year 1645. They derived their name from their maintaining that the true church, ministry, scripture, and ordinances, were lost, for which they were *seeking*. They taught that the scriptures were uncertain—that present miracles were necessary to faith—that our ministry is without authority—and that our worship and ordinances are unnecessary, or vain.†

SELEUCIANS, disciples of Seleucus, a philosopher of Galatia, who about the year 380 adopted the sentiments of Hermogenes, and those of Audæus. He taught, with the Valentinians, that Jesus Christ assumed a body only in appearance. He also maintained that the world was not made by God, but was co-eternal with him—that the soul was only an animated fire, created by the angels—that Christ does not sit at the right-hand of the Father in a human body; but that he lodged his body in the sun, according to Psal. xix. 4—and that the pleasures of beatitude consisted in corporeal delights.‡ See Hermogenians, Audæans, and Valentinians.

SEMBIANI, so called from Sembianus their leader, who condemned all use of wine as evil of itself. He persuaded his followers that wine was a production of Satan and the earth, denied the resurrection of the body, and rejected most of the books of the old testament.§

SEMI-ARIANS, so called because they held the opinions of the Arians in part.‖ For a farther account of their sentiments, see Arians.

SEMI-PELAGIANS, a branch of the Pelagians in the fifth century. The monk Cassian was the leader of this denomination. In order to accommodate the difference between Augustin and Pelagius, he maintained the following doctrines:—(1.) That

* Mosheim, vol. i. p. 188.

† Calamy's Abridgement of Baxter's History, vol. i. p. 110.

‡ Broughton, vol. ii. p. 559. Augustine de Hereses.

§ History of Religion, vol. iv. ‖ Broughton, vol. ii. p. 382.

God did not dispense his grace to one more than to another, in consequence of predestination, i. e. an eternal and absolute decree; but was willing to save all men, if they complied with the terms of his gospel.—(2.) That Christ died for all men.—(3.) That the grace purchased by Christ, and necessary to salvation, was offered to all men.—(4.) That man, before he received grace, was capable of faith and holy desires.—(5.) That man, born free, was consequently capable of resisting the influences of grace, or complying with its suggestions.

The Pelagians, and Semi-Pelagians differ in this respect: the Pelagians assert that there is no necessity for inward grace; but the Semi-Pelagians maintain that none can advance in virtue without the assistance of divine grace, though they subject this inward grace to the freedom of the will.* See Pelagians.

SERVERIANS, a denomination in the second century; so called from Serverus, who taught that the world was made by principalities and powers; that the devil is the son of the great prince of the principalities. They said the serpent that proceeded from him produced the vine, and therefore abstained from wine. They forbade marriage, and denied the resurrection. They rejected Paul's epistles, the Acts of the Apostles, and the old testament.†

SERVERITES. See Angelites.

SERVETIANS, a name which in the sixteenth century distinguished the followers of Michael Servetus, a Spaniard by birth. He taught, that the Deity before the creation of the world, had produced within himself two personal representations, or manners of existence, which were to be the medium of intercourse between him and mortals, and by whom consequently he was to reveal his will, and display his mercy and beneficence to the children of men—that these two representatives were the Word and the holy Ghost—that the former was united to the man Christ, who was born of the Virgin Mary by an omnipotent act of the divine will; and that on this account Christ might be properly called God—that the holy Spirit directed the course, and animated the whole system of nature; and more especially produced in the minds of men

* Mosheim, vol. i. p. 426. Stackhouse's Body of Divinity, p. 150.

† Broughton, vol. ii. p. 540. Hearne's Ductor Historicus, vol. ii. p. 101. Augustine de Hereses.

wise counsels, virtuous propensities, and divine feelings—and, finally, that these two representations were to cease after the destruction of this terrestrial globe, and to be absorbed into the substance of the Deity, whence they had been formed.

Servetus denied infant baptism, and maintained that no man ought to be prosecuted like a criminal for any doctrinal point.*

SETHIANS, so called because they paid divine worship to Seth, whom they looked upon to be Jesus Christ, the Son of God; but who was made by a third divinity, and substituted in the room of the two families of Abel and Cain, which had been destroyed by the deluge.

This denomination appeared in Egypt about the year 190, and continued above two hundred years.†

SHAKERS. The first who acquired this denomination were Europeans, a part of whom came from England to New York in the year 1774; and, being joined by others, they settled at Nisqueunia, above Albany, whence they have spread their doctrine, and increased to a considerable number. Anna Leese, whom they style the Elect Lady, was the head of this party.‡ They assert that she was the woman spoken of in the twelfth chapter of Revelation, and that she speaks seventy-two tongues; and though these tongues are unintelligible to the living, she converses with the dead, who understand her language. They add further that she is the mother of all the elect, that she travails for the whole world, and that no blessing can descend to any person but only by and through her, and *that* in the way of her being possessed of their sins, by their confessing and repenting of them one by one, according to her direction.

The tenets which are peculiarly distinguishing to this denomination are comprised in seven articles, to which is added a short specimen of their manner of defending their religious sentiments.§—

* Mosheim, vol. iv. pp. 172. 173. Memoirs of Literature, vol. iv. p. 199.

† Broughton, vol. ii. p. 390.

‡ Anna Leese died in the year 1784, and her power devolved upon one James Whitacher, who died in July, 1787. The office is now exercised by Joseph Meacham, of New Lebanon, who has attained the reputation of a prophet with this denomination.

§ This account is chiefly extracted from a manuscript, in which a Shaker gave a particular relation of the tenets of his denomination, in answer to queries proposed to him.

(1.) That the first resurrection is already come, and now is the time to judge themselves; and that this first resurrection is an entire new dispensation, in which the people of God are not to be guided by the written word, but by the immediate influences of the holy Ghost.—(2.) That they have power to heal the sick, to raise the dead, and to cast out devils. This, they say, is performed by the preaching of the word of God, when it is attended with the divine power—the wonderful energy and operation of the holy Spirit; which performs those things, by healing the broken-hearted, by raising up those who are dead in trespasses and sins to a life of holiness and righteousness, which causes the devils to be cast out. See Matt. x. 8.—(3.) That they have a correspondence with angels, the spirits of the saints, and their departed friends. This they attempt to prove from 1 Cor. xii. 8—10: *There are diversities of gifts, but the same Spirit. To some is given the word of wisdom, to some the discerning of spirits, &c.* —(4.) That they speak with divers kind of tongues in their public assemblies. This, they think, is done by the divine power and influence of the holy Spirit.—(5.) That it is lawful to practise vocal music with dancing in the christian churches, if it be practised in praising the Lord.—(6.) That they, being the children of the resurrection, must neither marry nor be given in marriage; but that their church is come out of the order of natural generation, to be as Christ was; and that those who have wives be as though they had none; that by these means heaven begins upon earth, and they thereby lose their earthly and sensual relation to Adam the first, and come to be transparent in their ideas in the bright and heavenly visions of God. They suppose that some of their people are of the number *of the hundred and forty-four thousand who were redeemed from the earth, that were not defiled with women.*—(7.) That the word *everlasting*, when applied to the punishment of the wicked, refers only to a limited space of time, excepting in the case of those who fall from their church; but for such *there is no forgiveness, neither in this world, nor in that which is to come.* They quote Matt. xii. 32, to prove this doctrine.

This denomination maintain that it is unlawful to swear, game, or use compliments to each other; and that water-baptism and the Lord's supper are abolished. They deny the imputation of Adam's

sin to his posterity, and the doctrine of election and reprobation.

The discipline of this denomination is founded on the supposed perfection of their leaders. The mother, it is said, obeys God through Christ. European elders obey her. American labourers and the common people obey them: while confession is made of every secret in nature, from the oldest to the youngest. The people are made to believe that they are seen through and through in the gospel glass of perfection by their teachers, who behold the state of the dead, and innumerable worlds of spirits, good and bad.

These people are generally instructed to be very industrious, and to bring in according to their ability to keep up the meeting. They vary in their exercises. Their heavy dancing, as it is called, is performed by a perpetual springing from the house floor, about four inches up and down, both in the men's and women's apartment, moving about with extraordinary transport, singing sometimes one at a time, sometimes more, making a perfect charm.

This elevation affects the nerves, so that they have intervals of shuddering, as if they were in a strong fit of the ague. They sometimes clap hands, and leap so as to strike the joist above their heads. They throw off their outside garments in these exercises, and spend their strength very cheerfully this way. Their chief speaker often calls for their attention, when they all stop and hear some harangue, and then fall to dancing again. They assert that their dancing is the token of the great joy and happiness of the New Jerusalem state, and denotes the victory over sin. One of the postures, which increases among them, is turning round very swiftly for an hour or two. This, they say, is to shew the great power of God. They sometimes fall on their knees, and make a sound like the roaring of many waters, in groans and cries to God, as they say, for the wicked world who persecute them.*

SIMONIANS, a denomination in the first century. They derived their name from Simon Magus, their leader, who is so often mentioned in the Acts of the Apostles; and assumed to himself the title of the *supreme power of God.*

This denomination main-

* Rathburn's Account of the Shakers, pp. 4—14. Taylor's Account of the Shakers, pp. 4—16. West's Account of the Shakers, pp. 8—13. See Accounts of Shakers in Theological Magazine, 1795, p. 82.

tained the eternity of matter, and also the existence of an evil being, who presided, and thus shared the empire of the universe with the supreme and beneficent Mind. They probably embraced the opinion of those who held that matter moved from eternity; and, by an intrinsic and necessary activity, had, from its innate force, produced, at a certain period of time, from its own substance, the evil principle which now exercises dominion over it, with all its numerous train of attendants. They are said to have taught that all human actions were indifferent, to have attributed a surprising power to magic, and to have denied the resurrection of the dead.

Simon Magus taught those who followed him to fall down before him and his mistress Helena in his journey from Asia to Rome, to whom he ascribed the quality of the first intelligence of the sovereign virtue. To her he attributed the production of angels, and to angels the creation of the world. He pretended that in his person resided the greatest and most perfect of the divine *aions*, and another, of the female sex, the mother of all human souls, dwelt in the person of his mistress Helena; and that he came by the command of God upon earth to establish the empire of those who had formed the material world, and to deliver Helena from their power and dominion.*

SOCINIANS, a denomination which appeared in the sixteenth century, and embraced the opinions of Lelius Socinus, a man of uncommon genius and learning; and of Faustus Socinus, his nephew, who propagated his uncle's sentiments in a public manner after his death.

The principal tenets maintained by this denomination are as follow; to which are added a few of the arguments they use in defence of their sentiments.

That the holy scriptures are to be understood and explained in such a manner as to render them conformable to the dictates of reason.—In consequence of this leading point in their theology, they maintain that God, who is infinitely more perfect than man, though of a similar nature in some respects, exerted an act of that power by which he governs all things; in consequence of which an extraordinary person was born of the

* Mosheim's Eccles. Hist. vol. i. 115. Simson's History of the Church, p. 414. Dupin's Church History, vol. ii. p. 29. Formey's Ecclesiastical History, vol. i. p. 21.

Virgin Mary. That person was Jesus Christ, whom God first translated to heaven by that portion of his divine power called the holy Ghost;* and, having instructed him fully in the knowledge of his counsels and designs, sent him again into this sublunary world to promulgate to mankind a new rule of life, more excellent than that under which they had formerly lived, to propagate divine truth by his ministry, and to confirm it by his death.

That those who obey the voice of this divine teacher (and this obedience is in the power of every one whose will and inclination lead that way) shall one day be clothed with new bodies, and inhabit eternally those blessed regions where God himself immediately resides. Such, on the contrary, as are disobedient and rebellious, shall undergo most terrible and exquisite torments, which shall be succeeded by annihilation, or the total extinction of their being.

The above is an account of the religious tenets of Socinus and his immediate followers. Those at the present day who maintain the mere humanity of Christ, differ from Socinus in many things; particularly in not paying religious worship to Jesus Christ, which was a point that Faustus Socinus vehemently insisted on, though he considered Christ as a man only, with divine powers conferred upon him. He supposed that, in condescension to human weakness, in order that mankind might have one of their own brethren more upon a level with them, to whom they might have recourse in their straits and necessities, Almighty God, for his eminent virtues, had conferred upon Jesus Christ, the Son of Mary, some years after he was born, a high divine power, lordship, and dominion, for the government of the christian world only; and had qualified him to hear and answer the prayers of his followers in such matters as related to the cause of the gospel. The chief foundation on which Socinus founded the opinion of Christ's being an

* Socinus and some of his followers entertained a notion of Christ's having been in some unknown time of his life taken up personally into heaven, and sent down again to the earth, which was the way in which they solved these expressions concerning him: "No man has ascended to heaven but he that came from heaven, even the Son of Man which is in heaven." (John iii. 13.) Thus Moses, who was the type of Christ, before the promulgation of the law, ascended to God upon Mount Sinai. So Christ, before he entered on the office assigned him by the Father, was in consequence of the divine counsel and agency, translated into heaven, that he might see the things he had to announce to the world in the name of God himself.

object of religious worship, was the declarations in the scriptures concerning the kingdom and power bestowed upon him. The interpretation which he put on those passages which speak of angels and heavenly powers being put under him, and worshipping him; his having a knowledge of the secret thoughts of men imparted to him, and the like, which, with some presumed instances of the fact, of prayer being actually made to him, he maintained to be a sufficient though indirect signification of the divine will, that men should invoke Christ by prayer. But he constantly acknowledged that there was no express precept for making him an object of religious worship.

Socinus allowed that the title of true God might be given to Christ; though all he meant by it was, that he had a real divine power and dominion bestowed upon him, to qualify him to take care of the concerns of christians, and to hear and answer their prayers, though he was originally nothing more than a human creature.

There were some among the early Socinians who disapproved and rejected the worship paid to Christ, as being without any foundation in the holy scriptures, the only rule of christian faith and worship.

At present it is agreed, both by Arians and Socinians, that the supreme God, in one person, is the only object of prayer. See Unitarians.

Socinus was a strict Pelagian in his sentiments respecting human nature. See Pelagians.

This denomination differ from the Arians in the following particulars:

The Socinians assert that Christ was simply a man, and consequently had no existence before his birth and appearance in this world.

The Arians maintain that Christ was a super-angelic being united to a human body: that, though he was himself created, he was the creator of all other things under God, and the instrument of all the divine communications to the patriarchs.

The Socinians say that the holy Ghost is the power and wisdom of God, which is God.

The Arians suppose that the holy Spirit is the creature of the Son, and subservient to him in the work of redemption.*

For an account of the Socinian divisions, see Bidelians, Budneians, and Farvonians.

* Mosheim, vol. iv. pp. 167—195. Lindsey's View of the Unitarian Doctrine, &c., pp. 175—393. Priestley's Disquisitions, vol. i. p. 376. Priestley's History of Early Opinions, vol. iv. p. 233. Toulmin's Life of Socinus.

SOLDINS, so called from their leader, one Soldin, a greek priest. They appeared about the middle of the fifth century in the kingdoms of Saba and Godolia. They altered the manner of the sacrifice of the mass; their priests offered gold, their deacons incense, and their subdeacons myrrh; and this in memory of the like offerings made to the infant Jesus by the wise men.*

Very few authors mention the Soldins, neither do we know whether they still subsist.

STANCARIANS, the disciples of Francis Stancarus, professor of the hebrew tongue, and a native of Mantua in Italy. The tenet which he most eagerly defended was, that Jesus Christ was a mediator in quality of a mere man, and not in quality of God-and-Man.†

This denomination took its rise in the sixteenth century.

STYLITES, so called by the Greeks, and *Sancti Columnarii*, or *Pillar Saints*, by the Latins. They stood motionless upon the tops of pillars, expressly raised for this exercise of their patience, and remained there for several years, amidst the admiration and applause of the populace.

The inventor of this discipline was Simeon, a Syrian, who, in order to climb as near heaven as possible,‡ passed thirty-seven years of his life upon five pillars of six, twelve, twenty-two, thirty-six, and forty cubits high; and thus acquired a most shining reputation, and attracted the veneration of all about him. Many of the inhabitants of Syria followed his example, though not with the same degree of austerity: and this practice, which was begun in the fifth, continued in vogue till the twelfth century.§

SUBLAPSARIANS, an appellation given to those Calvinists who suppose that the decree of predestination regards man as fallen by an abuse of that freedom which Adam had, into a state, in which all were to be left to necessary and unavoidable ruin, who were not exempted from it by predestination.‖

SUPRALAPSARIANS, [a title given to those Calvinists who suppose that God intend-

* Broughton, vol. ii. p. 560. † Ibid, vol. ii. p. 561.

‡ It is said that Simeon imagined he saw an angel of light coming to him in a fiery chariot to carry him to heaven, and lifted up his foot in order to enter the divine vehicle.

§ Mosheim, vol. i. p. 391. History of Don Ignatius, vol. i. p. 31,

‖ Doddridge's Lectures, p. 460.

ed to glorify his justice in the condemnation of some, as well as his mercy in the salvation of others; and to that end decreed to permit the fall of man, by which an occasion would be furnished for the display of both.

We will here subjoin the account of Supralapsarianism as given by Dr. Gill, in his body of divinity, vol. i. p. 299. The question which he proposes to discuss is, "Whether men were considered in the mind of God in the decree of election, as fallen or unfallen; as in the corrupt mass through the fall, or in the pure mass of creatureship previous to it, and as to be created? There are some who think that the latter, so considered, were the objects of election in the divine mind. These are called Supralapsarians, though of these some are of opinion that man was considered as to be created, or creatable; and others as created, but not fallen. The former seems best; that of the vast number of individuals which came up in the divine mind, whom his power could create, those whom he meant to bring into being he designed to glorify himself by them in some way or other. The decree of election respecting any part of them may be distinguished into the decree of the end, and the decree of the means. The decree of the *end* respecting some is either subordinate to their eternal happiness, or ultimate; which is more properly the end, the glory of God; and if both are put together, it is a state of everlasting communion with God, for the glorifying of the riches of his sovereign grace and goodness. (Ephes. i. 5, 6.) The decree of the *means* includes the decree to create men, to permit them to fall, to recover them out of it through redemption by Christ, to sanctify them by the grace of the Spirit, and completely save them; and which are not to be reckoned as materially many decrees, but as making one formal decree; or they are not to be considered as subordinate, but as co-ordinate means, and as making up one entire complete medium: for it is not to be supposed that God decreed to create man that he might permit him to fall, in order to redeem, sanctify and save him; but he decreed all this that he might glorify his grace, mercy and justice. And in this way of considering the decrees of God they think that they sufficiently obviate and remove the slanderous calumny cast upon them with respect to the other branch of predestination, which leaves men in

the same state when others are chosen, and that for the glory of God. Which calumny is, that according to them, God made man to damn him; whereas, according to their real sentiments, God decreed to make man, and made man neither to damn him nor save him, but for his own glory; which end is answered in them some way or other.—Again: They argue that the end is first in view before the means; and the decree of the end is, in order of nature, before the decree of the means; and what is first in intention is last in execution. Now as the glory of God is the last in execution it must be first in intention; wherefore men must be considered in the decree of the end as not yet created and fallen; since the creation and permission of sin belong to the decree of the means, which, in order of nature, is after the decree of the end. And they add to this, that if God first decreed to create man, and suffer him to fall, and then out of the fall chose some to grace and glory, he must decree to create man without an end, which is to make God to do what no wise man would: for when a man is about to do any thing he proposes an end, and then contrives and fixes on ways and means to bring about that end; and it cannot be thought that the all-wise and only-wise God should act otherwise, who does all his works in wisdom, and has wisely designed them for his own glory. (Prov. xvi. 4.) They think also that this way of conceiving and speaking of these things best expresses the sovereignty of God in them, as declared in Rom. ix., where he is said to will such and such things, for no other reason but because he wills them: and hence the objector to the sovereign decrees of God is brought in, saying, "Why doth he yet find fault; who hath resisted his will?" And the answer to it is taken from the sovereign power of the potter over his clay; to which is added: "What if God willing," &c. to do this or that, who has any thing to say against it? He is accountable to none. (v. 15—23.) And this way of reasoning is thought to suit better with the instance of Jacob and Esau: "The children being not yet born, and having done neither good nor evil, that the purpose of God, according to election, might stand," (v. 10.) than with supposing persons, considered in predestination, as already created, and in the corrupt mass; and particularly it best suits with the unformed clay of the potter, out of which he makes one vessel

to honour and another to dishonour: on which Beza remarks, that if the apostle had considered mankind as corrupted, he would not have said that some vessels were *made* to honour and some to dishonour; but rather that, seeing all the vessels would be fit for dishonour, some were *left* in that dishonour, and others translated from dishonour to honour. They further observe, that elect angels could not be considered in the corrupt mass when chosen, since they never fell; and therefore it is most reasonable that as they, so those angels that were not chosen were considered in the same pure mass of creatureship; and so in like manner men: to which they add, the human nature of Christ, which is the object of election to a greater dignity than that of angels and men, could not be considered in the corrupt mass, since it fell not in Adam, nor never came into any corrupt state; and yet it was chosen out of the people: (Psal. lxxxix. 19.) and consequently the people out of whom it was chosen must be considered as yet not fallen and corrupt, and who also were chosen in him, and therefore not so considered.—These are hints of some of the arguments used on this side of the question.

"On the other hand, those who are called *Sublapsurians*, and are for men being considered as created and fallen in the decree of election, urge John xv. 19: *I have chosen you out of the world.* Now the world is full of wickedness, it lies in it, is under the power of the wicked one, the inhabitants of it live in sin, and all of them are corrupt and abominable; and therefore they who are chosen out of them must be so too. But this text is not to be understood of eternal election, but of effectual vocation, by which men are called and separated from the world, among whom they have had their conversation before conversion, and have lived according to the course of it. They further observe, that the elect are called *vessels of mercy*, which supposes them to have been miserable, and sinful, and to stand in need of mercy, and must be so considered in their election: but though through various means the elect are brought to happiness, which are owing to the mercy of God; such as the mission of Christ to save them, the forgiveness of their sins, their regeneration and salvation, and so fitly called vessels of mercy; yet it follows not that they were considered as in need of mercy in their choice to happiness.—It is also said that men are chosen

in Christ as Mediator, Redeemer, and Saviour; which implies that an offence is given and taken, and reconciliation is to be made, and redemption from sin, and the curse of the law broken, and compleat salvation to be effected by Christ: all which supposes men to be sinful, as it does. But then men are chosen in Christ, not as the meritorious cause of election, but as the mean or medium of bringing them to the happiness they are chosen to.--It is moreover taken notice of that the transitus in scripture is not from election to creation, but to vocation, justification, adoption, sanctification, and salvation. But, for instance, can vocation be supposed without creation? It is thought that this way of considering men as fallen in the decree of election, is more mild and gentle than the other, and best accounts for the justice of God; that since *all* are in the corrupt mass, it cannot be unjust in him to chuse some out of it to undeserved happiness, and to leave others in it, who perish justly in it for their sins; or that since all are deserving of the wrath of God for sin, where is the injustice of appointing some not unto the wrath they deserve, but unto salvation by Christ, when others are fore-ordained to just condemnation and wrath for their sins? But on the other hand, what reason also can there be to charge God with injustice, that in as much as all are considered in the pure mass of creatureship, that some should be chosen in it, and others be passed by in it, and both for his own glory?

These are some of the principal arguments used on both sides. The difference is not so great as may be thought at first sight: for both agree in the main and material things in the doctrine of election; as,—(1.) That it is personal, and particular; is of persons by name, whose names are written in the Lamb's book of life.—(2.) That it is absolute and unconditional, not depending on the will of men, nor on any thing to be done by the creature.—(3.) That it is wholly owing to the will and pleasure of God, and not to the faith, holiness, obedience, and good works of men; nor to a foresight of all or any of these.—(4.) That both elect and non-elect are considered alike, and are upon an equal foot in the decree of predestination; as those that are for the corrupt mass they suppose that they were both considered in it equally alike, so that there was nothing in the one that was not in the other; which was a reason

why the one should be chosen and the other left: so those that are for the pure mass suppose both to be considered in the same, and as not yet born, and having done neither good nor evil.—(5.) That it is an eternal act in God, and not temporal, or which commenced not in time, but from all eternity: for it is not the opinion of the Sublapsarians that God passed the decree of election after men were actually created and fallen, only that they were considered in the divine mind from all eternity in the decree of election as if they were created and fallen. Wherefore, though they differ in the consideration of the object of election, as thus and thus diversified, yet they agree in the thing, and agree to differ, as they should, and not charge one another with unsoundness and heterodoxy, for which there is no reason.

"*Calvin* was for the corrupt mass; *Beza*, who was co-pastor with him in the church at Geneva, and his successor, was for the pure mass; and yet they lived in great peace, love, and harmony. The *Contra-remonstrants* in Holland, when Arminianism first appeared among them, were not agreed in this point; some took one side of the question, and some the other; but they both united against the common adversary, the Arminians. Dr. *Twiss*, who was as great a Supralapsarian as perhaps ever was, and carried things as high as any man ever did, and as closely studied the point, and as well understood it, and perhaps better than any one did; and yet he confesses that it was only *apex logicus*, a point in logic; and that the difference only lay in the ordering and ranging the decrees of God: and, for my own part, I think both may be taken in; that in the decree of the end, the ultimate end, the glory of God, for which he does all things, men might be considered in the divine mind as creatable, not yet created and fallen; and that in the decree of the means, which, among other things, takes in the mediation of Christ, redemption by him, and the sanctification of the Spirit, they might be considered as created, fallen, and sinful, which these things imply. Nor does this suppose separate acts and decrees in God, or any priority and posteriority in them, which in God are but one and together; but our finite minds are obliged to consider them one after another, not being able to take them in together and at once."]

SWEDENBORGIANS, so called from the late Hon. Emanuel Swedenborg, son of

Jasper Swedenborg, bishop of West-Gothia. He was born at Stockholm in the year 1689, and died in London in 1772. He early enjoyed all the advantages of a liberal education, having studied with great attention in the academy of Upsal, and in the universities of England, Holland, France, and Germany. Endued with uncommon talents for the acquirement of learning, his progress in the sciences was rapid and extensive; and at an early period in life he distinguished himself by various publications on philosophical subjects. His philosophic studies led him to refer natural phenomena to spiritual agency, and to suppose that there is a close connexion between the two worlds of matter and spirit. Hence his system teaches us to consider all the visible universe, with every thing that it contains, as a theatre and representation of the invisible world from which it first derived its existence, and by connexion with which it continually subsists.

Baron Swedenborg's extraordinary genius and learning, accompanied with the purity of his life and uprightness of his character, attracted the public notice. Hence he received various literary and political honours. These, however, he considered of small importance, compared with the distinguished privilege of having, as he supposed, his spiritual sight opened, and conversing with spirits and angels in the spiritual world. He first began to have his revelations in London. He asserted, that on a certain night a man appeared to him in the midst of a strong shining light, and said, "I am God, the Lord, the Creator, and Redeemer: I have chosen thee to explain to men the interior and spiritual sense of the sacred writings. I will dictate to thee what thou oughtest to write." He affirmed that after this period his spiritual sight was opened so far, that he could see in the most clear and distinct manner what passed in the spiritual world, and converse with angels and spirits in the same manner as with men. Accordingly, in his treatise concerning heaven and hell, he relates the wonders which he saw in the invisible worlds; and gives an account of various, and heretofore unknown particulars, relating to the peace, the happiness, the light, the order of heaven; together with the forms, the functions, the habitations, and even the garments of the heavenly inhabitants. He relates his conversation with angels, and describes the condition of jews,

mahometans, christians, clergymen of every denomination, laity, &c., in the other world.

Baron Swedenborg called the doctrines which he delivered, "The Heavenly Doctrines of the New Jerusalem." It is thus styled; for, according to his system, the New Jerusalem signifies the new church upon earth, which is now about to be established by the Lord, and which is particularly described, as to its glory and excellency, in Rev. xxi., and many other parts of the sacred word. The holy city, or New Jerusalem, he interpreted as descriptive of a new dispensation of heavenly truth, breaking through, and dissipating the darkness which at this day prevails on the earth. The laws of divine order, and the economy of God's kingdom, providence, and operation, will be more clearly and fully understood; and the hearts of men will be thus opened to a nearer intercourse with heaven, and rendered admissive of the purer influences of gospel love and charity in their lives and conversation.

The following extract contains the general outlines of Baron Swedenborg's theological system.—(1.) That the sacred scripture contains three distinct senses, called *celestial*, *spiritual*, and *natural*; and that in each sense it is divine truth, accommodated respectively to the angels of the three heavens, and also to men on earth.*—(2.) That there is a correspondence between all things in heaven and all things

* Baron Swedenborg observes in his "Arcana Coelestia," that there are in general four different styles in which the word is written. The first is what was in use in the most ancient church, who, when they mentioned earthly and worldly things, thought of the spiritual and celestial things represented thereby; so that they not only expressed themselves by representatives, but also reduced their thoughts into a kind of historical series or arrangement. From the posterity of the most ancient church Moses received what he wrote concerning the creation, the garden of Eden, &c., till the time of Abraham. The second style is historical, occurring in the books of Moses from the time of Abraham till the times of Joshua, Judges, Samuel, and the Kings; in which books the historical relations are such as they appear to be in the letter, but yet every part of them contain things altogether different in the *internal sense*. The third style is prophetical, which took its rise from the style of the most ancient church. This style, however, is not connected like the historical and that of the most ancient church; but is broken and interrupted, being scarcely ever intelligible but in its *internal sense*, wherein are contained the greatest arcana, which succeed each other in a beautiful and orderly connexion, having relation to the *internal* and *external man*, to various states of the church, to heaven itself, and in their inmost sense to the Lord. The fourth style is that of the Psalms of David, which is between the prophetical and the ordinary style of speaking; in which, under the person of David as king, the Lord is treated of in an *internal sense*.

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in man; and that this science of correspondences is a key to the spiritual or internal sense of the sacred scriptures, every page of which is written by correspondences; that is, by such things in the natural world as correspond unto, and signify things in the spiritual world.*—(3.) That there is a divine trinity of Father, Son, and holy Ghost, or in other words, of the all-begetting Divinity, [*Divinum a quo*] the divine human, and the divine proceeding, or operation; and that this trinity consisteth not of three distinct persons, but is united as body, soul, and operation in man, in the one person of the Lord Jesus Christ, who therefore is the God of heaven, and alone to be worshipped; being Creator from eternity, Redeemer in time, and Regenerator to eternity.—(4.) That redemption consisteth not in the vicarious sacrifice of the Redeemer, and an atonement to appease the divine wrath; but in a real subjugation of the powers of darkness; in a restoration of order and good government in the spiritual world; in checking the overgrown influences of wicked spirits on the souls of men, and opening a nearer and clearer communication with the heavenly and angelic powers; in making salvation, which is regeneration, possible for all who believe on the incarnate God and keep his commandments.—(5.) That there is an universal *influx* from God into the souls of men. The soul, upon receiving this influx from God, transmits it through the perceptive faculties of the mind to the body. The Lord with all his divine wisdom, consequently with all the essence of faith and charity, entereth by influx into every man, but is received by every man according to his state and form. Hence it is that good *influxes* from God are changed by the evil nature of their recipients into their opposites; good into evil, and truth into falsehood.—(6.) That we are placed in this world, subject to the influences of two most opposite princi-

* Correspondence, in a philosophic sense, is a kind of analogy that one thing bears to another, or the relation subsisting between the essence of a thing and its form; or between the cause and its effect. Thus the whole natural world corresponds to the spiritual world; the body of a man, with all its parts, corresponds to his soul; and the literal sense of the word corresponds to the spiritual.

The natural, or material world, in which we live, as to the body, proceeds derivatively (in a sense consistent with the Mosaic account of the creation) from the spiritual world, and subsists by continual influx from it. As a spiritual thing, it is formed into a palpable and material thing, as an essence clothing itself with a form, or as a soul making to itself a body.

ples, of good from the Lord and his holy angels, of evil from hell or evil spirits. While we live in this world our spirits have their abode in the spiritual world, where we are kept in a kind of spiritual equilibrium by the continual action of those contrary powers; in consequence of which we are at perfect liberty to turn to which we please; that without this *free-will* in spiritual things regeneration cannot be effected.* If we submit to God we receive real life from him; if not, we receive that life from hell which is called in scripture *spiritual death*.—(7.) That heaven and hell are not arbitrary appointments of God. Heaven is a state arising from the good affections of the heart, and a correspondence of the words and actions grounded on sincere love to God and man: and hell is the necessary consequence of an evil and thoughtless life, enslaved by the vile affections of self-love, and the love of the world, without being brought under the regulations of heavenly love, by a right submission of the will, the understanding, and actions, to the truth and spirit of heaven.—(8.) That there is an intermediate state for departed souls, which is called *the world of spirits;* and that very few pass directly to heaven or hell. This is a state of purification to the good; but to bad spirits it is a state of separation of all the extraneous good from the radical evil which constitutes the essence of their natures.—(9.) That throughout heaven, such as are of like dispositions and qualities are consociated into particular fellowships, and such as differ in these respects are separated; so that every society in heaven consists of similar members.—(10.) That man immediately on his decease rises again in a spiritual body, which was inclosed in his material body; and that in this spiritual body he lives as a man to eternity, either in heaven or in hell, according to the quality of his past life. —(11.) That those passages in the sacred scripture, generally supposed to signify the destruction of the world by fire, &c., commonly called *the last judgment*, must be understood, according to the abovementioned science of correspondences, which teaches, that by the end of the world, or consummation of the age,

* Baron Swedenborg maintains that the *free agency* of man consists not in a liberty independent of HIM in whom he lives, moves, and has his being; but it is a continual gift from the Fountain of all life and liberty; so that he cannot be said to *act of himself*, but *as of himself*.

is not signified the destruction of the world, but the end, or consummation, of the present christian church, both among Roman Catholics and Protestants of every description* and denomination: that this consummation, which consists in the total falsification of the divine truth, and adulteration of the divine good of the word, has actually taken place, and, together with the establishment of a new church in place of the former, is described in the Revelations, in the internal sense of that book, in which the new church is meant, as to its internals, by the new heavens, and as to its externals, by the new earth; also by the *New Jerusalem descending from God out of heaven.*

It is a leading doctrine of Baron Swedenborg, in his explanation of the other books of scripture, that one of the principal uses for which the word is given is, that it might be a medium of communication between the Lord and man; also that earth might be thereby conjoined with heaven, or human minds with angelic minds; which is effected by correspondences, and natural things with spiritual, according to which the word is written; and that in order to its being divine, [*divinum verum in ultimio*] it could not be written otherwise: that hence, in many parts of the

* An ingenious author, who has embraced the doctrines of the New Jerusalem church, thus explains this subject: "It may be expedient to observe that there is a *last judgment*, both particular and general, as it relates to an individual of the church, or to the church itself collectively considered. The last judgment, as it relates to an individual, takes place with every one when he dies; for then he passeth into another state of existence, in which, when he cometh into the full exercise of the life which he had procured to himself in the body, he is judged either to *death* or to *life*; i. e. to *hell* or to *heaven*. The last judgment, as it relates to the church collectively considered, takes place when there is no longer any genuine love and faith in it, whereby it ceaseth to be a church. Thus it was the last judgment of the representative church, which existed with the jews when the Lord came into the world; wherefore the Lord said, *Now is the judgment of this world, now is the prince of this world cast out.* And the apostle Peter, preaching on the day of Pentecost, applies the prophecy of Joel to those times, and to the circumstances then existing, in which similar things are declared to take place as at the end of the christian church; viz. *Wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour, and smoke; the sun turned into darkness, and the moon into blood, &c.* The last judgment of the christian church established by the Lord, is the accomplishment of what was foretold by the Lord in the evangelists, and by John in the revelations, which accomplishment has now taken place. This accomplishment, however, is not so manifest in the church on earth, where appearances are for a longer time kept up, as it is in the world of spirits, the intermediate state between heaven and hell." See Notes on Swedenborg's Doctrine concerning the Lord, by Mr. Hill.

letter, the word is clothed with the appearances of truths accommodated to the apprehension of the simple and unlearned; as, when evil passions are attributed to the Lord, and where it is said that he withholdeth his mercy from man, forsakes him, casts into hell, doeth evil, &c.: whereas such things do not at all belong to the Lord, but are so said in the same manner as we speak of the sun's rising and setting, and other natural phenomena, according to the appearance of things, or as they appear to the outward senses. To the taking up such appearances of truth from the letter of scripture, and making this or that point of faith derived from them the essential of the church, instead of explaining them by doctrine drawn from the genuine truths, which in other parts of the word are left naked, Baron Swedenborg ascribes the various dissensions and heresies that have arisen in the church, and which, he says, could not be prevented consistently with the preservation of man's free agency, both with respect to the exertion of his will and of his understanding. But yet, he says, every one, in whatever heresy he may be with respect to the understanding, may still be reformed and saved, provided *he shuns evils as sins*, and does not confirm heretical falses in himself; for by *shunning evils as sins* the will is reformed, and by the will the understanding, which then first emerges out of darkness into light; that the word, in its lowest sense, is thus made the medium of salvation to those who are obedient to its precepts, whilst this sense serves to guard its internal sanctities from being violated by the wicked and profane, and is represented by the cherubim placed at the gates of Eden, and the flaming sword turning every way to guard the tree of life.

His doctrine respecting differences of opinion in the church is summed up in these words: "There are three essentials of the church; an acknowledgment of the Lord's divinity, an acknowledgment of the holiness of the word, and the life which is charity. Conformable to his life, i. e. to his charity, is every man's *real faith*. From the word he hath the knowledge of what his life ought to be, and from the Lord he hath reformation and salvation. If these three had been held as essentials of the church, intellectual dissensions would not have divided it, but would only have varied it as the light varieth colours in beau-

tiful objects, and as various jewels constitute the beauty of a kingly crown."

The moral doctrines of the New Jerusalem church are comprised under general heads, collected from Swedenborg's writings, and prefixed to some proposals published in England for the organization and establishment of a society. Under those general heads it is proposed to promote marriages on the principles of the new church; which are, that true conjugal love consists in the most perfect and intimate union of minds, which constitutes one life, as the will and understanding are united in one; that this love exists only with those who are in states of regeneration; that after the decease of conjugal partners of this description they meet, and all the mere natural loves being separated, the mental union is perfected, and they are exalted into the wisdom and happiness of the angelic life.

Baron Swedenborg founded his doctrines on the spiritual sense of the word of God, which he declared was revealed to him immediately from the Lord out of heaven. As his language is peculiar, his reasoning cannot be abridged so as to be rendered intelligible to the generality of readers. Those who are desirous of farther information are referred to his numerous and singular productions.

Those who embrace the tenets of Baron Swedenborg are numerous in England, Germany, Sweden, &c. Societies are also formed in different parts of Europe for spreading his doctrines; and where societies have not been formed, there are individuals who admire his writings and embrace his sentiments, particularly in England, France, Germany, Holland, Sweden, Russia, Poland, Turkey, and even in the East and West Indies, and America.*

SYNCRETISTS, a name given to the followers of Calixtus. See Calixtins.

SYNERGISTS, so called from the greek *συνεργια*, which signifies *co-operation*. Hence this name was given to those in the sixteenth century who denied that God was the sole agent in the conversion of sinful man, and affirmed that man co-operated with divine grace in the accomplishment of this salutary purpose.†

* Summary View of Swedenborg's Doctrines, pp. 12—90. Swedenborg on the New Jerusalem, pp 28—34. On the Lord, p. 88. On Influx, pp. 28, 29. On Heaven and Hell, pp. 2—5. On the Doctrine of Life, p. 116. On Divine Providence, Note 259. On Arcana Cœlestia, pp. 47, 48. On Apocalypse Revealed, vol. i. p. 37. On Aphorisms of Wisdom, pp. 52—54. Hindmarsh's Defence of the New Church, pp. 281—362. Dialogues on Swedenborg's Theological Writings, pp. 11—37. † Mosheim, vol. iv. p. 40.

TABORITES, a denomination in the fifteenth century; so called from a mountain well known in sacred history. They not only insisted on reducing the religion of Jesus to its primitive simplicity, but required also that the system of ecclesiastical government should be reformed in the same manner; the authority of the pope destroyed, the form of divine worship changed. They demanded, in a word, the erection of a new church, a new hierarchy, in which Christ alone should reign; and all things should be carried on by a divine direction and impulse.

The famous John Zisca, a Bohemian knight, was the leader of this denomination. They maintained that it was lawful to persecute and extirpate with fire and sword the enemies of true religion. And some of the principal doctors among the Taborites, such as Martin Loquis and his followers, flattered themselves that Christ would descend in person upon earth, armed with fire and sword, to extirpate false opinions in religion, and purify the church from its multiplied corruptions. Soon after, however, this denomination abandoned the doctrines which, upon serious examination, they found to be inconsistent with the spirit and genius of the gospel.

The Taborites, thus new modelled, were the same with those Bohemian Brethren who joined Luther and his successors at the reformation, and of whom there are at this day many of the descendants and followers in Poland and other countries.*

TANQUELINIANS, so called from Tanquelinus, who formed a numerous denomination in Brabant and Antwerp in the twelfth century. He treated with contempt the external worship of God, the sacrament of the Lord's supper, and the rite of baptism, and held clandestine assemblies to propagate his opinions. He declaimed against the vices of the clergy with vehemence and intrepidity.†

TATIANITES, a denomination in the second century; so called from their leader, Tatian, a disciple of Justin Martyr. They were however more frequently distinguished by the names of *Encratites*, or *Continents*; *Hydroparastates*, or *Drinkers of Water*; *Apotactites*, or *Renouncers*.‡

For an account of the sentiments of this denomination, see Encratites.

* Mosheim, vol. iii. pp. 260, 264. Gilpin's Life of Zisca, p. 296.
† Mosheim, vol. ii. pp. 448, 449. ‡ Ibid, vol. i. p. 189.

THEODOSIANS. See Angelites.

THEOPASCHITES, a denomination in the fifth century, which derive their name from the greek of θεος, *God*, and παςχω, *to suffer*. One Peter, surnamed Fullo, was the author of this denomination. He held a doctrine opposite to that of Nesterious; viz. that Christ had but one nature, which was the divine, and consequently that this divine nature suffered.*

TRASKITES, a denomination which arose in the year 1634. They derived their name from Mr. John Traske. His opinions were similar to the Sabbatarians.† See Baptists, p. 86.

TRIFORMIANI, a denomination which appeared about the year 408; so called from the latin *tria forma*. They maintained that the divine nature was one and the same in the three persons together, but imperfect in the several persons.‡

TRINITARIANS, a name applied to all who profess to believe the doctrine of the *Trinity*, in opposition to Arians and Socinians, who are called Unitarians, and Anti-Trinitarians. The following is a brief account of the most celebrated of the opinions among the moderns concerning this doctrine.

Dr. Watesland, Dr. Ab. Taylor, and the rest of the Athanasians, assert three proper, distinct persons, entirely equal to and independent upon each other; yet making but one and the same Being. And though there may appear many things inexplicable in this scheme, yet it is to be charged to the weakness of our understandings, and not to the absurdity of the doctrine itself. See Athanasians.

Mr. Baxter seems, as some of the schoolmen did, to have thought the three divine persons to be one and the same God, understanding, willing, and beloved by himself, or wisdom, power, and love; which he thinks illustrated by the three essential formalities, as he calls them, in the soul of man; viz. vital, active power, intellect, and will; and in the sun, motion, light, and heat.

Mr. Howe seems to suppose that there are three distinct, eternal spirits, or distinct, intelligent hypostases, each having his own distinct, singular, intelligent nature, united in such an inexplicable manner, as that, upon account of their perfect harmony, consent and

* Mosheim's Eccles. Hist. vol. i. p. 417. Priestley's History of Early Opinions, vol. iv. p. 262.

† Pagit's Heresiography, p. 135. ‡ Hearne's Ductor Historicus, vol. ii p. 170.

affection, to which he adds their mutual self-consciousness, they may be called the One God as properly as different corporeal, sensitive, and intellective natures, united, may be called one man.

Dr. Thomas Burnet maintains one self-existent and two dependent Beings; but asserts that the two latter are so united to and inhabited by the former, that, by virtue of that union, divine perfections may be ascribed, and divine worship paid to them.

Dr. Wallis thought the distinctions in the Trinity were only modal, which seems to have been Archbishop Tillotson's opinion.

Bishop Pearson, with whom Bishop Bull and Dr. Owen also agree, is of opinion that, though God the Father is the fountain of the Deity, the whole divine nature is communicated from the Father to the Son, and from both to the Spirit; yet so as that the Father and Son are not separate, nor separable from the divinity, but do still exist in it, and are most intimately united to it.

Some of the arguments which are made use of by the Trinitarians in general, are inserted in the article Athanasians.

A particular defence of the above mentioned schemes cannot be comprised in the narrow limits of this work. Persons who are desirous to see those opinions defended, are referred to the advocates of those various systems.*

For an account of Dr. Clarke's and Dr. Watt's sentiments concerning the Trinity, see Pre-Existents.

TRITHEISTS, a denomination in the sixth century, whose chief was John Ascusnage, a Syrian philosopher, and at the same time a Monophysite. This man imagined in the Deity three natures, or substances, absolutely equal in all respects, and joined together by no common essence: to which opinion his adversaries gave the name of Tritheism, from the greek of τρεις, *three*, and θεος, *God*. One of the warmest defenders of this doctrine, was John Philoponus, an Alexandrian Philosopher and grammarian of the highest reputation; and hence he was considered by many as the author of this sect, whose members have consequently derived from him the title of *Philoponists*.

* Doddridge's Lectures, pp. 402, 403. Baxter's Works, vol. ii. p. 132. Howe's Works, vol. ii. p. 560. Bull's Sermons, vol. iv. p. 829. Pearson on the Creed, p. 134. Owen on Hebrews, pp. 53, 54. Tillotson's Works, p. 492. Taylor on the Trinity.

This denomination was divided into two parties, the Philoponists and the Cononites; but they differed only concerning the doctrine of the resurrection. Philoponus maintained that the form as well as the matter of all bodies was generated and corrupted, and that both therefore were to be restored in the resurrection.* See Cononites, for an account of the tenets of that denomination.

TURLUPINS, a denomination which appeared about the year 1372. Their principal scene was in Savoy and Dauphiny. They taught, that when a man is arrived at a certain state of perfection, he is freed from all subjection to the divine law. They often went naked, and they allowed of no prayer to God but mental. John Dabantonne was the author of this denomination. Some think they were called Turlupins because they usually abode in places exposed to wolves, *lupi*. They called themselves the *Fraternity of the Poor*.†

VALENTINIANS, a branch of the Gnostics which sprang up in the second century; so called from their leader Valentinus. Their principles were, generally speaking, the same with the Gnostics, whose name he assumed; yet in many things he entertained opinions peculiar to himself. He placed, for instance, in the *pleroma* (so the Gnostics called the habitation of the Deity) thirty *aions*, of which the one half were male, and the other female. To these he added four others, which were of neither sex; viz. Horus, who guarded the borders of the pleroma, Christ, the holy Ghost, and Jesus. The youngest of the *aions*, called Sophia, (i. e. *wisdom*) conceived an ardent desire of comprehending the nature of the supreme Being, and by the force of this propensity brought forth a daughter named Achamoth. Achamoth being exiled from the pleroma, fell down into the rude and undigested mass of matter, to which she gave a certain arrangement; and by the assistance of Jesus, produced the Dimiurge, the Lord and Creator of all things. This Demiurge separated the subtle, or animal matter, from that of the grosser, or more terrestrial kind. Out of the former he created the superior world, or the visible heavens; and out of the latter he formed

* Mosheim, vol. i. p. 473. Barclay's Dictionary, article Tritheists.
† Broughton, vol. ii. p. 474. Dufresnoy's Chronological Tables, vol. ii. p. 243.

the inferior world, or this terraqueous globe. He also made man, in whose composition the subtle, and also the grosser matter were both united, and that in equal portions; but Achamoth, the mother of Demiurge, added to these two substances, of which the human race was formed, a spiritual and celestial substance.

The creator of this world, according to Valentinus, arrived by degrees to that pitch of arrogance, that he either imagined himself to be God alone, or at least was desirous that mankind should consider him as such. For this purpose he sent forth prophets to the jewish nation to declare his claim to the honour which is due to the supreme Being, and in this also the other angels who preside over the different parts of the universe immediately set themselves to imitate his ambition. To chastise this lawless arrogance of Demiurge, and to illuminate the minds of rational beings with the knowledge of the true and supreme Deity, Christ appeared upon earth, composed of an animal and spiritual substance, and clothed moreover with an aërial body. This Redeemer passed through the womb of Mary, as the pure water flows through the untainted conduit. Jesus, one of the supreme æons, was substantially united to him when he was baptized by John in the waters of Jordan. The creator of the world, when he perceived the foundations of his empire were shaken by this divine man, caused him to be apprehended and nailed to the cross. But before Christ submitted to this punishment, not only Jesus, the Son of God, but also the rational soul of Christ, ascended up on high; so that only the animal soul and the ethereal body suffered crucifixion. Those who, abandoning the service of false deities, and the worship of the God of the jews, live according to the precepts of Christ, and submit the animal and sensual soul to the discipline of reason shall be truly happy. Their rational and also their sensual soul shall ascend to those glorious seats of bliss which border on the pleroma. And when all the parts of the divine nature, or all souls, are purified thoroughly, and separated from matter, then a raging fire, let loose from its prison, shall spread its flames throughout the universe, and dissolve the frame of this corporeal world.*

* The Valentinians and all the various denominations of Gnostics built upon the common foundation of the Gnostic philosophy.

The denomination of the Valentinians was divided into many branches.* See Ptolemaites, Secundians, and Heracleonites.

VANISTS, so called from Sir Henry Vane, who was appointed governor of New England in the year 1636; and is said to have been at the head of that party in New England who were charged with maintaining Antinomian tenets.† See Antinomians.

UBIQUITARIANS, a denomination which derived their name from their maintaining that the body of Jesus Christ is *ubique* every where, and in every place.

Brentius is said to have first advanced this sentiment about the year 1560. The Ubiquitarians were not quite agreed among themselves; some holding that Jesus Christ, even during his mortal life, was every where, and others dating the ubiquity of his body from the time of his ascension only.‡

UCKEWALLISTS, a sect which derives its denomination from Uke-Walles, a native of Friesland, who published his sentiments in the year 1637. He entertained a favourable opinion of the eternal state of Judas and the rest of Christ's murderers. To give an air of plausibility to this sentiment, he invented the following hypothesis: that the period of time which extended from the birth of Christ to the descent of the holy Ghost was a time of deep ignorance and darkness, during which the jews were void of light, and entirely destitute of divine succour; and that of consequence the sins and enormities which were committed during this interval were in a great measure excusable, and could not merit the severest displays of the divine justice.

This denomination strictly adhere to the doctrine and discipline of the primitive Mennonites. The ceremony of washing the feet of strangers, who come within the reach of their hospitality, they esteem a rite of divine institution.§

VERSCHORISTS, a Dutch denomination which derived its name from Jacob Verschoor, a native of Flushing, who published his sentiments in the year 1680. The religious tenets of this denomination resemble the Hattemists in most points.‖ See Hattemists.

UNITARIANS, a name given to the Anti-Trinitarians.

* Mosheim, vol. i. pp. 185—188. † Calamy's Abridgment, vol. i. p. 98.
‡ Broughton's Hist. Dict. vol. ii. p. 481.
§ Mosheim, vol. v. pp. 48, 49. ‖ Ibid, vol. iv. p. 562.

The Socinians are also so called. The term is very comprehensive, and is applicable to a great variety of persons, who, notwithstanding, agree in this common principle, that there is no distinction in the divine nature.* Those who are commonly called *Socinians* claim an exclusive right to this title, as holding the unity of God in the strictest sense, to the exclusion of Jesus Christ, and of every other person whatever, from being named or compared with the supreme Father, as equal to him, or any thing but dependent on him, who is *the blessed and only Potentate, the King of kings, and Lord of lords.*†

The capital article in the religious system of this denomination is, that Christ was a mere man. But they consider him as the great instrument in the hands of God of reversing all the effects of the fall; as the object of all the prophecies from Moses to his own time; as the great bond of union to virtuous and good men, who, as christians, make one body in a peculiar sense; as introduced into the world without a human father;‡ as having communications with

* Mosheim, vol. v. p. 58.

[† Mr. Evans however allows that "they have no *exclusive* claim to it,—as the Arians, if not the Trinitarians, are equally strenuous for the divine Unity." Sketch, p. 65, eighth edition.]

‡ Dr. Priestley, in his history of the early opinions concerning Christ, calls in question the doctrine of Christ's miraculous conception. He disputes the authenticity of the introductory chapters to Matthew and Luke, because Mark and John do not give the least hint of a miraculous conception; and yet if any part of the history required to be authenticated, it was this. He thinks it is probable that the gospel of St. Matthew was written in hebrew; and as the two first chapters were not in the Ebionite copies of the gospel, he takes it for granted they were not written by Matthew, but prefixed to his gospel afterwards. He supposes that Marcion's copy of Luke's gospel, which begins at the third chapter, was genuine. But admitting that the introductory chapters of Matthew and Luke were written by them, this learned divine supposes that the evidence of the gospel history is exactly similar to that of any other credible history depending upon human testimony; and that the scriptures were written without any particular inspiration, by men who wrote according to the best of their knowledge, and who from their circumstances could not be mistaken with respect to the greater facts of which they were proper witnesses; but, like other men, subject to prejudice, might be liable to adopt a hasty and ill grounded opinion concerning things which did not come within the compass of their knowledge. Dr. Priestley says, that though there are but few who disbelieve the miraculous conception, he supposes there have always been some, and those men of learning and character among christians; and that to his certain knowledge the number of such is increasing, and several of them think it a matter of great importance that a doctrine which they regard as a discredit to the christian scheme should be exploded.

This learned divine will not admit that Christ was either infallible or impeccable. Those passages of scripture which declare "he knew no sin," &c. he supposes to have the same meaning with 1 John iii. 9.

God, and speaking and acting from God in such a manner as no other man ever did, and therefore, having the *form of God*, and being the *Son of God* in a manner peculiar to himself; as the mean of spreading divine and saving knowledge to all the world of mankind; as, under God, the head of all things to his church; and as the *Lord of life*, having power and authority from God to raise the dead, and judge the world at the last day. They suppose that the great object of the whole scheme of revelation was to teach men how to live here so as to be happy hereafter; and that the particular doctrines there taught, as having a connexion with this great object, are those of the unity of God, his universal presence and inspection, his placability to repenting sinners, and the certainty of a life of retribution after death.*

Thus this denomination argue against the divinity and pre-existence of Christ:—The scriptures contain the clearest and most express declarations that there is but one God, without ever mentioning any exception in favour of a Trinity, or guarding us against being led into any mistake by such general and unlimited expressions. Exod. xx. 3: *Thou shalt have no other God but me.* Deut. vi. 4. Mark xii. 20. 1 Cor. viii. 6. Ephes. iv. 5. It is the uniform language of the sacred books of the old testament, that one God, without any assistant either equal or subordinate to himself, made the world and all things in it, and that this one God continues to direct all the affairs of men. The first book of Moses begins with reciting all the visible parts of the universe as the work and appointment of God. In the ancient prophetic accounts which preceded the birth of Christ he is spoken of as a man, as a human creature highly favoured of God, and gifted with extraordinary powers from him, and nothing more. He was foretold, Gen. xxii. 8, to be of *the seed of Abraham.* Deut. xviii: *A prophet like unto Moses.* Psal. cxxvii. 11: *Of the family of David, &c.* As a man, as a prophet, though of the highest order, the jews constantly and uniformly looked for their Messiah. Christ

* They suppose that to be a christian implies nothing more than the belief that Christ and his apostles, as well as all preceding prophets, were commissioned by God to teach what they declare they received from him, the most important article of which is the doctrine of a resurrection to immortal life.

never claimed any honour nor respect on his own account, nor as due to himself as a person only inferior to the most high God; but such as belonged only to a prophet, an extraordinary messenger of God, to listen to the message and truths which he delivered from him. He in the most decisive terms declares the Lord God to be one person; and simply, exclusive of all others, to be the sole object of worship. He always prayed to the one God as his God and Father. He always spoke of himself as receiving his doctrine and power from him, and again and again disclaimed having any power of his own. John v. 19: *Then answered Jesus, and said unto them, verily, verily, I say unto you, the Son can do nothing of himself.* John xiv. 10: *The words which I speak unto you, I speak not of myself; but the Father that dwelleth in me, he doeth the works.* He directed men to worship the Father; and never let fall the least intimation that himself or any other person whomsoever was the object of worship. (See Luke xi. 1, 2. Matt. iv. 10.) He says in John xvi. 23, *And in that day ye shall ask me nothing. Verily, verily, I say unto you, whatsoever ye shall ask the Father in my name, he will give it you.*

Christ cannot be that God to whom prayer is to be offered, because he is the high priest of that God to make intercession for us. (Acts vii. 25.) And if Christ be not the object of prayer, he cannot be either God or the maker and governor of the world under God. The apostles to the latest period of their writings speak the same language, representing the Father as the only true God, and Christ as a man, the servant of God, who raised him from the dead, and gave him all the power of which he is possessed, as a reward for his obedience. In Acts ii. 22, the apostle Peter calls Christ *a man approved of God, &c.*; and in Acts xvii. the apostle calls him *the man whom God has ordained.* 1 Tim. ii. 5: *There is one God, and one Mediator between God and man, the man Christ Jesus.* Had the apostle Paul considered Christ as being any thing more than a man with respect to his nature, he could never have argued with the least propriety or effect, *that as by man came death, so by man came also the resurrection of the dead:* for it might have been replied, that by man came death; but not by man, but by God, or the Creator of the world under God, came the resurrection from the dead. The apostles directed

men to pray to God the Father only. Acts iv. 24. Rom. xvi. 27, &c.

This denomination maintain that repentance and a good life are of themselves sufficient to recommend us to the divine favour; and that nothing is necessary to make us in all situations the objects of his favour, but such moral conduct as he has made us capable of. That Christ did nothing by his death or in any other way to render God kind and merciful to sinners; or rather that God is of his own accord disposed to forgive men their sins, without any other condition than the sinner's repentance, is declared by the Almighty himself constantly and expressly in the old testament, and never contradicted in the new. Isai. lv. 7: *Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon.* See also Ezek. xviii. 27. This most important doctrine of the efficacy of repentance alone on the part of the sinner, as sufficient to recommend him to pardon with God, is confirmed by Christ himself, Matt. vi. 12: *If ye forgive men their trespasses, your heavenly Father will also forgive you.* But above all, the beautiful and affecting parable of the prodigal son, (Luke xv.) is most decisive that repentance is all our heavenly Father requires to restore us to his favour.

The Unitarians of all ages have adopted the sentiments of Pelagius, with respect to human nature.*

The name of Unitarians is also claimed by those christians who believe there is but one God, and one object of religious worship; and that this one God is the Father only, and not a trinity consisting of Father, Son, and holy Ghost. They may or may not believe in Christ's pre-existence. The term is thus defined by the celebrated Dr. *Price*, and applied by him to what he calls a middle scheme between Athanasianism and Socinianism. His plan and a few of the arguments he brings to support it may therefore be inserted under this appellation.—It teaches, that Christ descended

* *Priestley's* Eccles. Hist. vol. i. p. 143. History of Early Opinions, vol. i. pp. 10—51. vol. iii. pp. 7—27. vol. iv. p. 67. Corruptions of Christianity, vol. i. p. 135. Disquisitions, vol. i. p. 376. Institutes, vol. ii. p. 281. Appeal, pp. 19—47. Theological Repository, vol. iv. pp. 20—436. *Lindsey's* View of the Unitarian Doctrine, &c., p. 355. Vindiciæ Priestleianæ, pp. 223—227. Apology, p. 186. Anwer to Robinson's Plea.

to this earth from a state of pre-existent dignity; that he was in the beginning with God, and that by him God made the world; and that by a humiliation of himself which has no parallel, and by which he has exhibited an example of benevolence that passes knowledge, he took on him flesh and blood, and passed through human life, enduring all its sorrows, in order to bless and save a sinful race. By delivering himself up to death, he acquired the power of delivering us from death. By offering himself a sacrifice on the cross, he vindicated the honour of those laws which sinners had broken, and rendered the exercise of favour to them consistent with the holiness and wisdom of God's government; and by his resurrection from the dead, he proved the efficacy and acceptableness of his sacrifice. Christ not only declared, but obtained the availableness of repentance to pardon; and became by his interposition not only the conveyer, but the author and means of our future immortality.* This was a service so great, that no meaner agent could be equal to it, and in consequence of it offers of full favour are made to all. No human being will be excluded from salvation, except through his own fault; and every truly virtuous man from the beginning to the end of time, let his country or religion be what it will, is made sure of being raised from death and being made happy for ever. In all this the supreme Deity is to considered as the first cause, and Christ as his gift to fallen man, and as acting under that eternal and self-existent Being, compared with whom no other being is either great or good, and *of whom, and through whom, and to whom are all things.*

Our learned author argues in this manner to prove the pre-existence of Christ.† The history of our Saviour, as given in the new testament, and the events of his life and ministry, answer best to the opinion of the superiority of his nature. Of this kind are his introduction into the world by a miraculous conception; the annunciations from heaven at his baptism and transfi-

* Our learned author considers the destruction of being as the main circumstance in the punishment of the wicked.

† Previous to this our author brings arguments to prove that there is one supreme God, and one object of religious worship. These are omitted, as the principal texts which are made use of to prove the inferiority of Christ to God the Father, are inserted in the Arian plan. The arguments here brought are only such as distinguish this denomination from the Socinians.

guration, proclaiming him the Son of God, and ordering all to hear him; his giving himself out as come from God to shed his blood for the remission of sins; his perfect innocence, and sinless example; the wisdom by which *he spake as never man spake;* his knowledge of the hearts of men; his intimations that he was greater than Abraham, Moses, David, or even angels; those miraculous powers by which, with a command over nature like that which first produced it, he ordered tempests to cease, and gave eyes to the blind, limbs to the maimed, reason to the frantic, health to the sick, and life to the dead; his surrender of himself to the enemies who took away his life, after demonstrating that it was his own consent, gave them their power over him; the signs which accompanied his sufferings and death; his resurrection from the dead, and triumphant ascension into heaven.

There are in the new testament express and direct declarations of the pre-existent dignity of Christ. John i. 1, compared with the 14th verse: *In the beginning was the Word, and the Word was with God, &c. And the Word was made flesh and dwelt among us.* John iii. 13: *No one has ascended up into heaven but he that came down from heaven, even the Son of Man who is in heaven.* John vi. 61: *What if you shall see the Son of Man ascend up where he was before?* John viii. 58: *Before Abraham was I am.* See also John xvii. 5, 2 Cor. viii. 9, Phil. ii. 5, and following verses.—There remain to quote the texts which mention the creation of the world by Jesus Christ. In Heb. i. 2, we read that *God, who in former times spoke to the fathers by the prophets, hath in these last times spoken to us by his Son, whom he hath appointed the heir of all things; by whom also he made the worlds.* John i. 3, 10. Col. i. 16.*

The doctrine of God's forming the world by the agency of the Messiah gives a credibility to the doctrine of his interposition to save it, and his future agency in new-creating it; because it leads us to conceive of him as standing in a particular relation to it, and having an interest in it.

The doctrine of Christ's simple humanity, when viewed

* According to our author, the formation of the world by Christ does not imply *creation from nothing*, that probably being peculiar to almighty power; but only an arrangement of things into their present order, and the establishment of that course of nature to which we are witnesses. Christ is not the original creator, but only God's minister in creating.

in connexion with the scripture account of his exaltation, implies an inconsistency and improbability which falls little short of an impossibility. The scriptures tell us that Christ, after his resurrection, became Lord of the dead and living; that he had all power given him in heaven and earth; that angels were made subject to him; that he is hereafter to raise the dead and judge the world, and finish the scheme of the divine moral government with respect to the earth, by conferring eternal happiness on all the virtuous, and punishing the wicked with everlasting destruction. Can it be believed that a mere man could be advanced at once so high as to be above angels, and to be qualified to rule and judge the world? Do not all things rise gradually, one acquisition laying the foundation of another, and perhaps for higher acquisitions? The power, in particular, which the scriptures teach us Christ possesses, of raising to life all who have died and all who will die, is equivalent to the power of creating a world. How inconsistent is it to allow that he is to restore and new create this world, and yet to deny he might have been God's agent in originally forming it!

This plan coincides with the foregoing Unitarian system, in rejecting the trinity of the Godhead; the divinity of Christ; his being a proper object of prayer; the imputation of Adam's sin to his posterity; and such a total corruption of our natures by original sin, as deprives us of free-will, and subjects us before we have committed actual sin to the displeasure of God and future punishment; and also in rejecting absolute predestination, particular redemption, irresistable grace, and justification by faith alone. It differs from the foregoing in two respects:—(1.) In asserting Christ to have been more than any human being.—(2.) In asserting that he took upon him human nature for a higher purpose than merely revealing to mankind the will of God, and instructing them in their duty and in the doctrines of religion.*

The celebrated Dr. Priestley calls those *philosophical unitarians*, who in the early ages of christianity explained the doctrines concerning Christ according to the principles of the philosophy of those times. As the sun was supposed to emit rays and draw them into himself again, so the divine Being, of whom they imagined the sun to be an image,

* Price's Sermons, pp. 153—192. Price's Dissertations, p. 134.

they supposed emitted a kind of efflux, or divine ray, to which they sometimes gave the name of *logos*, which might be attached to any particular substance or person, and then be drawn into the divine Being again. They supposed, that the union between this divine *logos* and the man Christ Jesus was only temporary: for they held that this divine efflux, which, like a beam of light from the sun, went out of God, and was attached to the person of Christ, to enable him to work miracles while he was on earth, was drawn into God again when he ascended into heaven, and had no more occasion to exert a miraculous power. Some of them might go so far as to say, that since this ray was properly divine, and the divinity of the Father, Christ, who had this divine ray within him, might be called God, but by no means different from the Father. They are moreover charged with saying, that the Father, being in Christ, suffered and died in him also; and from this they got the name of *Patripassians*. This denomination may be applied to the Sabellians, Monarchians, and others.* See Sabellians, Monarchians, Noetians, &c.

UNIVERSALISTS. The sentiment which has acquired its professsors this appellation was embraced by Origin in the third century, and in more modern times by Chevalier Ramsay, Dr. Cheyne, Mr. Hartley, and others. The plan of universal salvation, as exhibited by a learned divine of the present day, who, in a late performance, entitled, "The Salvation of all Men," has made several additions to the sentiments of the above mentioned authors, is as follows:

That the scheme of revelation has the happiness of all mankind lying at bottom as its great and ultimate end: that it gradually tends to this end, and will not fail of its accomplishment when fully completed. Some, in consequence of its operation, as conducted by the Son of God, will be disposed and enabled in this present state to make such improvements in virtue, the only rational preparative for happiness, as that they shall enter upon the enjoyment of it in the next state. Others, who have proved incurable under the means which have been used with them in this state, instead of being happy in the next, will be awfully miserable; not to continue so finally, but that they may be convinced of their folly

* Priestley's History of Early Opinions, vol. iii. p. 376. vol. iv. p. 279, Priestley's Ecclesiastical History, vol. i. pp. 296, 297.

and recovered to a virtuous frame of mind; and this will be the effect of the future torments upon many, the consequence whereof will be their salvation, they being thus fitted for it. And there may be yet other states before the scheme of God may be perfected, and mankind universally cured of their moral disorders; and in this way qualified for and finally instated in eternal happiness. But however many states some of the individuals of the human race may pass through, and of however long continuance they may be, the whole is intended to subserve the grand design of universal happiness, and will finally terminate in it; insomuch that the Son of God and Saviour of men will not deliver up his trust into the hands of the Father, who committed it to him, till he has discharged his obligations in virtue of it; having finally fixed all men in heaven, when God will be *all in all*.

A few of the arguments made use of in defence of this system, are as follow:*

1. Christ died not for a select number of men only, but for mankind *universally*, and without exception or limitation: for the sacred writers are singularly emphatical in expressing this truth. They speak not only of Christ's *dying for us, for our sins, for sinners, for the ungodly, for the unjust*; but affirm in yet more extensive terms, that *he died for the world*, for *the whole world*. (See 1 Thess. v. 10; 1 Cor. xv. 3; Rom. v. 6—8; 1. Pet. iii. 18; John i. 29; iii. 16, 17; 1 John ii. 2; Heb. ii. 9; and a variety of other passages.) If Christ died for all, it is far more reasonable to believe that the whole human kind, in consequence of his death, will finally be saved, than that the greatest part of them should perish. More honour is hereby reflected on God; greater virtue is attributed to the blood of Christ shed on the cross; and instead of dying in vain, as to any real good, which will finally be the event with respect to the greatest part of mankind, he will be made to die to the best and noblest purpose, even the eternal happiness of a whole world of intelligent and moral beings.

2. It is the purpose of God, according to his good pleasure, that mankind, universally, in

* The learned author of the performance whence these arguments are extracted has illustrated the passages of scripture quoted by critical notes on the original language, and by shewing their analogy to other passages in the inspired writings. Those who would form a just idea of the arguments must consult the work itself.

consequence of the death of his Son Jesus Christ, shall certainly and finally be saved. The texts which ascertain this, are those which follow: first, Rom. v. 12, to the end. There Adam is considered as the source of damage to mankind universally; and Christ, on the other hand, as a like source of advantage to the same mankind, but with this observable difference, that the advantage on the side of Christ exceeds, overflows, abounds, beyond the damage on the side of Adam; and this to all mankind. The 15th, 16th, and 17th verses, are absolutely unintelligible upon any other interpretation. Another text to the purpose of our present argument we meet with in Rom. viii. from the 19th to the 24th verse. On the one hand, it is affirmed of the creature, that is, of mankind in general, that they are subjected to vanity; that is, the imperfections and infelicities of a vain, mortal life, here on earth. On the other hand, it is positively affirmed of the creature, or mankind in general, that they were not subjected to this vanity finally, and for ever, but in consequence of hope; not only that they should be delivered from this unhappy subjection, but instated in immortal glory as God's sons. Another text to this purpose occurs in Col. i. 19, 20: *For it pleased the Father that in him should all fulness dwell; and (having made peace through the blood of the cross) by him to reconcile all things unto himself.** And in this epistle, ii. 9, the apostle, speaking of Christ, says, *In him dwelleth all the fulness of the Godhead bodily*; that is, he is the glorious person in whom God has really lodged, and through whom he will actually communicate all the fulness wherewith he intends this lapsed world shall be filled in order to its restoration: and Christ, having this fulness lodged in him, *ascended up far above all heavens, that he might fill all things.* (Ephes. iv. 10.) And as the filling all things in the lapsed world, that they might be restored, was the final cause of the ascension of Christ up to heaven, all things must accordingly be filled in fact by him sooner or later. The apostle there-

* Our author paraphrases these texts in the following manner: "It pleased the Father that all communicable fulness should be lodged in his Son Jesus Christ, and by him, as his great agent, (having prepared the way for it by his blood shed on the cross) to change back again all things to himself. I say, by him it pleased the Father to change the state of this lower world, of the men, and the things of it, whether they be on the earth, or in the heaven that encompasses it."

fore observes in the following verses, not only that he has imparted gifts, in prosecution of the end of his exaltation; but that, in order to the full accomplishment of it, he would go on to impart them, *till we all come to the unity of the faith, unto a perfect man, unto the measure of the stature of the fulness of Christ*. And it is declared in Ephes. i. 9, 10, that all these things in heaven and earth shall be reduced from the state they were in by means of the lapse, into a well subjected and subordinate whole by Christ. Another proof of the present proposition we find in 1 Tim. ii. 4. If God be able, in consistency with men's make, as moral and intelligent agents, to effect their salvation, his desiring they should be saved, and his eventually saving them, are convertible terms.

3. As a mean, in order to men's being made meet for salvation, God will, sooner or later, in this state or another, reduce them all under a willing and obedient subjection to his moral government. The texts which confirm this proposition are numerous. The apostle says in 1 John iii. 8: *For this purpose was the Son of God manifested, that he might destroy the works of the devil.* Parallel with this passage are John i. 29, Matt. i. 21, and Psal. viii. 5, 6, as explained and argued from Heb. ii. 6—9. These words are applicable to Christ in their strict and full sense. And if *all things*, without any limitation or exception, shall be brought under subjection to Christ, then the time must come, sooner or later, in this state or some other, when there shall be no rebels among the sons of Adam, no enemies against the moral government of God: for there is no way of reducing rebels, so as to destroy their character as such, but by making them willing and obedient subjects. That this scripture is thus to be understood, is evident by a parallel passage in Phil. ii. 9—11. The next portion of scripture in proof of the present proposition, we meet with in 1 Cor. xv., from the 24th to the end of the 29th verse. Though the apostle in this paragraph turns our view to the end of the mediatory scheme, it is affirmed that universal subjection to Christ shall first be effected, in a variety of as strong and extensive terms as could well have been used; as, by *putting down all rule, and all authority, and power*; by *putting all enemies under his feet*, &c. It is worthy of special notice, that, before Christ's delivery of the mediatorial kingdom to the Father, *the*

last enemy must be destroyed, which is death, the *second death*, which those who die wicked men must suffer, before they can be reduced under willing subjection to Jesus Christ: for the *first death* cannot be called the *last enemy* with propriety and truth, because the *second death* is posterior to it, and has no existence till that has been so far destroyed as to allow of a restoration to life.

The two periods, when the mediatorial kingdom is in the hands of Jesus Christ, and when God, as King, will be immediately *all in all*, are certainly quite distinct from each other; and the reign of Christ in his mediatorial kingdom may be divided into two general periods. The one takes in this present state of existence, in which Christ reigns at the head of God's kingdom of grace; and that one effect whereof will be the reduction of a number of the sons of Adam under such an obedience to God, as that they will be fitted for a glorious immortality in the next state. The other period of Christ's reign, is that which intervenes between the general resurrection and judgment, and the time when God shall be *all in all*. This state may contain a duration of so long continuance, as to answer to the scripture phrase, εις τους αιωνας των αιωνων, *for ever and ever*; or, as might more properly be rendered, *for ages of ages*. During the whole of this state the righteous shall be happy, and the wicked, who are most obdurate, miserable, till they are reduced as willing and obedient subjects to Christ; which, when accomplished, the grand period shall commence when God shall be himself immediately *all in all*.

4. The scripture language concerning the reduced, or restored, in consequence of the mediatory interposition of Jesus Christ, is such as leads us into the thought, that it is comprehensive of mankind universally. There is one text at least so fully expressive of this idea, as renders it incapable of being understood in any other sense. It is Rev. v. 13; *And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever.**

This title also distinguishes those who embrace the sentiments of Mr. Relley, a modern

* Dr. Chauncy's Salvation of all Men, pp. 12—238.

preacher of *universal salvation* in England, and Mr. Murray in America.

This denomination build their scheme upon the following foundation; viz.:*—That Christ, as Mediator, was so united to mankind, that his actions were theirs, his obedience and sufferings theirs; and consequently he has as fully restored the whole human race to the divine favour, as if all had obeyed and suffered in their own persons. The divine law now has no demands upon them, nor condemning power over them. Their salvation solely depends upon their union with Christ, which God constituted and established before the world began; and by virtue of this union they will all be admitted to heaven at the last day: not *one* of Christ's members, not *one* of Adam's race will be finally lost. Christ, having taken on him the seed of Abraham, *he in them, and they in him*, fulfilled all righteousness, obeyed the law, and underwent the penalty for the past transgression, being all made *perfect in one*. According to this union, or being in him as *branches in the vine*, as *members in the body*, &c., the people are considered together with him, through all the circumstances of his birth, life, death, resurrection, and glory. And thus, considering the whole law fulfilled in Jesus, and apprehending ourselves united to him, his condition and state is ours; and thus standing in him, we can read the law, or the doctrine of rewards and punishments, without fear, because all the threatenings in the law of God have been executed upon us (as sinners and law-breakers) in him: and this sacrifice of Jesus is all-sufficient, without any act of ours, mental or external.

This denomination allege that the union of Christ and his church is a necessary consideration for the right explanation of the following scriptures: *In thy book all my members were written—We are members of his body, of his flesh, and of his bones—Whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it—For as the body is one, and hath many members, and all the members of that one body, being many, are one body, so also is Christ.* Psal. cxxxiv. 16. Ephes. v. 30. 1 Cor. xii. 26. xii. 12. See also Col. i. 18. Ephes. i. 22, 23. Col. ii. 19. Rom. xii. 5. Ephes. ii. 16. Heb. ii. 11. John xvii. 22, 23.

* The difference between this party and the Chauncean Universalists will appear obvious by comparing this with the preceding article.

and a variety of other passages in the inspired writings.

The scriptures affirm, that *by the offence of one, judgment came upon all men unto condemnation—For all have sinned and come short of the glory of God.* (Rom. v. 8. iii. 25.) It is evident hence, that in Adam's offence all have offended; which supposes such a union between Adam and his offspring, that his sin was their sin, and his ruin their ruin: thus by his offence were they made sinners, whilst they, included in him, were in passivity, and he the active consciousness of the whole: and that his sin has corrupted the whole mass of mankind, both the scriptures and common experience evidently declare. If it be granted that there was such a union between Adam and his offspring as rendered his sin theirs, why should it be thought a thing incredible that the like union subsisting between Jesus and his seed renders his condition theirs? Especially as the apostle has stated the matter thus: *As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous.* (Rom. v. 19.) The scriptures here shewing the method of sin in Adam and of grace in Christ, take an occasion to illustrate the latter by the former; intimating that as sin came upon all Adam's posterity by his single act, before they had any capacity of sinning *after the similitude of his transgression*, or of personal concurrence with him in his iniquity, it must have been from such a union to him as rendered his condition theirs in whatever state he was: thus *by one man's disobedience many were made sinners.* In like manner Christ's righteousness is upon all his seed by his single act, before they had any capacity of obeying after the similitude of his obedience, or of assenting to what he did or suffered. This manifests such a union to him as renders his condition theirs in every state which he passed through; insomuch that his righteousness, with all the blessings and fruits thereof, is theirs, before they were conscious of existence: thus *by the obedience of one are many made righteous.*

To prove that the atonement was satisfactory for the whole human race, they allege that the scriptures abound with positive declarations to this effect: "The restitution of all things is preached by the mouth of all God's holy prophets ever since the world began." It is said that *Christ died for all*, that *he is the propitiation*

for our sins, and not for ours only, but for the sins of the whole world.

This denomination admit of no punishment for sin but what Christ suffered; but speak of a punishment which is consequent upon sin, as darkness, distress, and misery, which they assert are ever attendant upon transgression. But, as the scriptures assure us, *the blood of Jesus cleanseth from all sin*, that mystery of iniquity which is so predominant at present in the human heart, will finally *be consumed by the spirit of his mouth, and be destroyed by the brightness of his coming.* As *to know the true God and Jesus Christ is life eternal*, and as *all shall know him from the least to the greatest*, that knowledge, or belief, will consequently dispel or save from all that darkness, distress, and fear, which is ever attendant on guilt and unbelief; and being perfectly holy, we shall consequently be perfectly and eternally happy.*

As the reader has been presented with a brief account of the arguments used by the late learned and ingenious Dr. Chauncey in favour of universal salvation, it is proper to give a sketch of the reasons his opponents have brought on the opposite side of the question.

A few of the arguments alleged to support the eternity of future punishment are as follow: The sacred scriptures expressly declare that the punishment of the finally impenitent shall be eternal. *It is better for thee to enter into life halt or maimed, rather than having two hands, or two feet, to be cast into everlasting fire—Then shall he say unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels—These shall go away into everlasting punishment—If thy hand offend thee, cut it off; it is better for thee to enter into life maimed, than having two hands, to go into hell, into the fire that never shall be quenched; where their worm dieth not, and the fire is not quenched—And the smoke of their torment ascendeth up for ever and ever.* (Matt. xvii. 8. xxv. 41—46. Mark ix. 43. Rev. xiv. 11. See also 2 Thess. i. 9. 2 Pet. ii. 17. Jude 13. Rev. xix. 3. xx. 10.)—The texts concerning the sin against the holy Ghost are a clear proof of endless punishment: *The blasphemy against the holy Ghost shall not be forgiven unto men. Whosoever speaketh against the holy Ghost, it shall not be for-*

* Relley's Union, pp. 7—36. Townsend's Remarks, pp. 16, 17. Female Catechism, p. 12.

given him, neither in this world nor in the world to come. (Matt. xii. 31, 32. See also Mark iii. 29. Luke xii. 10.) So long as the gospel rejects every idea of the salvation of men without forgiveness, so long will those texts confute the salvation of all men.* The apostle says in 1 John v. 16, *If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it.* It is evident we are not to pray for those who sin unto death, because their salvation is impossible: for if their salvation be possible, no sufficient reason can be given why we should not pray for it. It is said in Heb. vi. 4—6, *It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were partakers of the holy Ghost, and have tasted of the good word of God, and the powers of the world to come, if they should fall away, to renew them again to repentance.* Since it is impossible to renew them to repentance, it is impossible that they can be saved. Of like import is chap. x. 26, 27: *For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sin; but a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries.* If there remain no more a sacrifice for sin, then neither will the man whose character is here described, be able by his own sufferings to make a sacrifice or satisfaction for his sins, nor will the sacrifice of Christ be longer of any avail to him: and if the judgment and fiery indignation which shall devour the adversaries remain for him, he will suffer them without a possibility of escape, either by the sacrifice of Christ, or in consequence of his own sufferings.—The woe denounced by Christ on Judas also seems to remain a demonstrative proof of endless punishment: *Woe to that man by whom the Son of Man is betrayed; good were it for that man if he had never been born!* (Matt. xxvi. 24.

* Dr. Edwards asserts, that the hypothesis of the Universalists precludes all possibility of the forgiveness of the damned, even on the supposition of their being finally admitted to heavenly happiness. Forgiveness implies that the sinner forgiven is not punished in his own person according to law and justice. On the scheme of the Universalists, all the damned are in their own persons punished according to law and justice, in that they suffer that punishment which is necessary to lead them to repentance. The new testament every where represents that all who are saved are saved in a way of forgiveness.

Mark xiv. 21.) Let Judas suffer a temporary misery of ever so long duration, it must be infinitely less than an endless duration of happiness. So that if Judas were finally to enjoy endless happiness, he would be an infinite gainer by his existence, let the duration of his previous misery be what it might. It was therefore, on the supposition of his final salvation, not only good, but infinitely good, that he had been born; which is a direct contradiction to the declaration of our Saviour.—All those texts which declare that those who die impenitent shall perish, shall be cast away, and rejected, disprove universal salvation; as, 1 Cor. i. 18, 2 Pet. ii. 12, &c. With what truth or propriety can those be said to *perish*, be *cast away*, be *rejected*, *destroyed*, and *lost*, who shall finally be saved? So it is said in Heb. vi. 8, *That which beareth thorns and briers is rejected, and is nigh unto cursing, whose end is to be burned.* How is it the end of any man to be burned, if all shall finally be saved? *The expectation of the wicked shall perish.* (Prov. x. 28.) If all are saved, the expectation the wicked have of final happiness will never be cut off.—The figurative descriptions of the punishment of the wicked are strong, emphatical, and decisive of it; as hopeless of restitution, and of endless duration. It is set forth by *devouring fire*, by *eternal fire*, *everlasting burnings*; and, if possible, more strongly, by *the worm that dieth not, and the fire that is not quenched*: this must mean a punishment which hath not, and never shall have an end. The scripture represents, that at the end of the world all things are brought to an end. *But the end of all things is at hand.* (1 Pet. iv. 7.) When all things shall have come to their end, they will be in a fixed, unalterable state; and after that there can be no passing from hell to heaven. *He that is unjust let him be unjust still, and he that is filthy let him be filthy still, and he that is righteous let him be righteous still, and he that is holy let him be holy still. And behold I come quickly, and my reward is with me, to give to every man according as his work shall be.* (Rev. xxii. 10—12.) These last words determine this text to refer to the general judgment; for a period, ages of ages after the general judgment, cannot be said to come quickly, and to be at hand. The representation in the parables of our Lord is, that after the general judgment the tares and chaff shall no more be mixed with the wheat, nor

the good with the bad fish. Nor is there any intimation that the tares and the chaff will become wheat, or the bad, putrid fish, become good; but the contrary is plainly implied in the parables themselves. Besides, the judgment is said to be eternal, *aionios*;* doubtless with respect to the endless and unchangeable consequences. But if the judgment be strictly eternal with respect to its consequences, the punishment of the damned will be without end. The parables before mentioned further prove endless punishment, as they represent that the bad fish are cast away, that the tares and chaff are burnt up. How is this consistent with their final salvation and happiness?—The peculiar epithets and emphasis put upon the future judgment indicate it final. It is frequently styled the *last day;* and the great works appropriated to it are, the universal resurrection, and the universal judgment and decision of the states of the whole moral world.—That the wicked will never be released from punishment, and pass from hell into the abodes of the blessed, is asserted by our Saviour in the words which he represents Abraham speaking to the rich man: *And besides all this, between us and you there is a great gulf fixed; so that they which would pass from hence to you cannot, neither can they pass to us that would come from thence.* (Luke xvi. 26.) *He that believeth on the Son hath everlasting life; but he that believeth not on the Son shall not see life, but the wrath of God abideth on him.* If all are to be saved, then all will see and enjoy life; which is contrary to the express words of scripture.—All the texts which speak of the divine *vengeance, fury, wrath, indignation, fiery indignation,* &c., hold forth some other punishment than that which is merely disciplinary. (See Deut. xxxii. 41. Rom. iii. 5, 6. xii 9. 2 Thess. i. 8, &c.) Beside the arguments drawn directly from texts of scripture, there is one from the general nature of the gospel. Those who die impenitent deserve an endless punishment: for if endless punishment be not the penalty threatened in the law, no account can be given of the penalty of the law. It cannot be the temporary punishment actually suffered by the damn-

* Dr. Edwards, and the other advocates for the eternity of future punishment, assert that the greek words *aion* and *aionios* strictly imply an endless duration. On the other hand, Dr. Chauncey has taken great pains to shew that they mean a limited duration.

ed, because then they would be finally saved without forgiveness. It cannot be a temporary punishment of less duration than that which is suffered by the damned, because on that supposition they are punished more than they deserve. It cannot be a temporary punishment of longer duration than that which the scriptures abundantly declare the damned shall suffer, because no such punishment is threatened in the law or in any part of scripture: it must therefore be an endless punishment.—The doctrine of the perpetuity of future punishment is also confirmed by the constitution of nature, which connects sin and misery together, and will finally make the wicked necessarily miserable as long as they have existence; unless this constitution be annihilated, or superseded by the grace of God, which he assures us never shall be the case.*

A new scheme of universal salvation has been advanced by the late Rev. Joseph Huntington, D D., in a posthumous work, entitled, "Calvinism Improved; or, The Gospel Illustrated in a System of Real Grace, issuing in the Salvation of All Men." The author of this performance supposes the atonement to be "a direct, true, and proper setting all our guilt to the account of Christ, as our federal head and sponsor; and alike placing his obedience to death to our account." "The Son of Man (says he) is God's only object, as an elect head, in regard to our eternal salvation; and all human nature is one entire, elect object, in union with Christ, as a body with a head." Agreeably to this idea, Dr. Huntington maintains that our sins are transferred to Christ, and his righteousness to us; that *he was a true and proper substitute for all mankind*, and has procured *unconditional, eternal salvation, for every individual*;† that the gospel is all mere *news, good news*, and hath no threatenings in it; that law and gospel are diametrically opposite; that these two dispensations of God oppose each other from beginning to end. "The moral law (says he) every where speaks to man in his own personal character, the gospel in that of the Messiah. The law informs us

* Edwards against Chauncey, pp. 53—293. Johnson on Everlasting Punishment, pp. 49—67.

† According to this author, in consequence of this imputation of guilt and righteousness, God regards sinful man in the proper character of his substitute, or vicar.

what man in justice deserves, the gospel what the Son of God deserves." Accordingly the doctor understands all the threatenings in the word of God as the pure voice of law and justice. Thus he explains Matt. xxv. 46: "Mankind in this passage are considered in two characters: in their own personally; and then the voice of the righteous law is, *These shall go away into everlasting punishment, but* (in Christ) *the righteous* (by union of faith) *shall enter into life eternal.* The wicked character shall remain an everlasting object of shame, contempt, and condemnation, in the view of God and holy intelligences; the righteous character an eternal object of approbation, worthy of life eternal."

This author declares, that the whole tenor of divine revelation ascertains the salvation of all men. In support of this assertion he adduces various texts of scripture. But, as many of the general arguments in favour of universal salvation have been exhibited in the foregoing articles, the readers who desire to see Dr. Huntington's peculiar system delineated at large, and his manner of defending it, are referred to his posthumous publication.*

An answer to Dr. Huntington's "Calvinism Improved." has been published by Mr. Nathan Strong, minister of Hartford in Connecticut. In this work he endeavours to reconcile the doctrine of *eternal misery* with the *infinite benevolence of God.* Mr. Strong observes, that those who believe in eternal punishment, found their belief in consistence with the infinite benevolence of the Godhead. They suppose that benevolence is the sum of all his glorious perfections; that it is a comprehensive name for his whole moral rectitude; that there is no separation to be made between primitive justice and benevolence; that it is his benevolence which moves him to punish now and eternally; and that if he did not punish he would not be an infinitely benevolent God. He defines benevolence to be,—(1.) A love of the greatest quantity of happiness.—(2.) That it is consistent with the existence of misery.—(3.) That it has regard to the greatest quantity of happiness in society, and not to the happiness of every individual. "Benevolence thus defined (says he) is that goodness, or holiness, which directs the supreme God in creating, governing, and rewarding. The good of the whole, or the greatest happiness of intellec-

* Huntington's Calvinism Improved, pp. 26—165.

tual being, is the object of benevolence. We may be assured that the infinitely benevolent, all-wise, and all-powerful God, will eternally execute such a government as will make blessedness in the universe the greatest that is possible.

In order to confute Dr. Huntington's plan of universal salvation, Mr. Strong attempts to prove,—(1.) That the gospel contains threatenings of death, and impenitent sinners will be as much condemned by the gospel as by the law.—(2.) That there is in no sense a contradiction, or opposition, between the law and the gospel. "Neither the law nor gospel give life or death independent of the moral temper and actions of men. The law itself hath the same power to give life as to give death. To the obedient and holy the law gives life. It gave life to Adam so long as he was a holy being, and it now gives life to all those beings who have not sinned. To the disobedient, by means of their sin, it gives death; and as all men have become disobedient, they are under a sentence of condemnation. (See Rom. vii.) So it is with the gospel: there are conditions on which life is offered, *repentance towards God, and faith in our Lord Jesus Christ;* and if there be not a compliance with these conditions, the gospel becomes a dispensation of death to sinners as much as the law is; yea, of a much more awful death than the law threatened."

Mr. Strong next attempts to prove that Dr. Huntington's ideas of the atonement of Christ are unscriptural and absurd. His own ideas on that subject are as follow:

"Christ, according to the will of the Father, and with his own choice, hath by obedience and sufferings made a display of certain moral truths, which the eternal misery of those who were forgiven was necessary for displaying; so that their misery is not now necessary for the good government of the universe. The reason that their eternal sufferings was fit under the law was to make this display, the necessity of which hath now ceased, if God will be pleased to sanctify and forgive through Christ; but if he be not pleased to sanctify them through Christ, the necessity doth not cease. The meritorious cause on which he forgives, is the atoning sufferings of his Son. The moving cause in his own mind to provide the gospel-atonement, and pardon the sinner on account of it, was his own goodness and the general good. So many as the

general good requires he will sanctify and pardon, and no more.

"The atoning sufferings of Christ were necessary on the gospel scheme, for the same reason as the eternal miseries of the sinner were under the law; to make a display of God's moral character; of his righteousness, as King of the universe; of his sense of the turpitude of the sinner's principles and practice; and also the nature of benevolence in its high and infinite source, Godhead himself."

As the brevity of this work will not admit of giving an account of the arguments Mr. Strong uses to support his idea of the atonement and refute Dr. Huntington's, those who are desirous of further information are referred to his late publication in favour of the doctrine of eternal misery.*

[The doctrine of universal salvation, or restoration, besides being generally acknowledged by the Socinians, has been defended in England by Mr. Winchester, and after him by Mr. Vidler and others. The latter has lately been opposed by Mr. A. Fuller and Mr. C. Jerram.†]

WALDENSES, or VAUDOIS. Many authors of note make the antiquity of this denomination coeval with the apostolic age. The following is an extract from their confession of faith, which is said to have been copied out of certain manuscripts, bearing date nearly four hundred years before the time of Luther, and twenty before Peter Waldo.‡—(1.) That the scriptures teach that there is one

* Strong's Benevolence and Misery, pp. 152—266.

[† Fuller's Letters to Vidler. Vidler's Letters to Fuller. Review of both by Scrutator.]

‡ Many protestants suppose that Waldo derived his name from the Waldenses, whose doctrine he adopted, and who were known by the name of Waldenses, or Vaudois, before he or his immediate followers existed.

The learned Mr. Allix, in his history of the churches of Piedmont, gives this account: "That for three hundred years or more, the bishop of Rome attempted to subjugate the church of Milan under his jurisdiction; and at last the interest of Rome grew too potent for the church of Milan, planted by one of the disciples; insomuch that the bishop and the people, rather than own their jurisdiction, retired to the vallies of Lucerne and Angrogne, and thence were called *Vallenses, Wallenses*, or *The People in the Valleys*." See Allix's History of the Churches in Piedmont, and Perrin's History of the Waldenses.

On the other hand, the Roman Catholics derive their origin from Peter Waldo, who was born in 1170. See Dupin's Church History, and Dufresnoy's Chronological Tables.

God, almighty, all-wise, and all-good, who made all things by his goodness; for he formed Adam in his own image and likeness: but that by the envy of the devil sin entered into the world, and that we are sinners in and by Adam.—(2.) That Christ was promised to our fathers, who received the law; that so knowing by the law their unrighteousness and insufficiency, they might desire the coming of Christ, to satisfy for their sins, and accomplish the law by himself.—(3.) That Christ was born in the time appointed by God the Father; that is to say, in the time when all iniquity abounded, that he might shew us grace and mercy as being faithful: that Christ is our life, truth, peace, and righteousness; as also our pastor, advocate, and priest, who died for the salvation of all who believe, and is risen for our justification: that there is no mediator and advocate with God the Father, save Jesus Christ: that after this life there are only two places, the one for the saved, and the other for the damned: that the feasts, the vigils of saints, the water which they call holy, as also to abstain from flesh on certain days, and the like, but especially the masses, are the inventions of men, and ought to be rejected: that the sacraments are signs of the holy things, visible forms of the invisible grace; and that it is good for the faithful to use those signs or visible forms; but that they are not essential to salvation: that there are no other sacraments but baptism and the Lord's supper: that we ought to honour the secular powers by subjection, ready obedience, and paying of tribute.*

WICKLIFFITES, a denomination which sprang up in England in the fourteenth century. They derived their name from John Wickliff, doctor and professor of divinity in the university of Oxford, a man of an enterprising genius and extraordinary learning. He began with attacking the jurisdiction of the pope and the bishops, and declared that penance had no sort of merit in the sight of God, unless followed with a reformed life. He was a warm opposer of absolution: for he alleged that it belonged to God alone to forgive sins; but instead of acting as God's ministers, the Romish clergy took upon them to forgive sins in their own name. He also taught that external confession was not necessary to salvation, exclaimed against indulgences,

* Perrin's History of the Waldenses, p. 226. Athenian Oracles, vol. i. p. 284.

prayers to the saints, the celibacy of the clergy, the doctrine of transubstantiation, monastic vows, and other practices in the Romish church. He not only exhorted the laity to study the scriptures, but also translated into English these divine books, in order to render the perusal of them more universal.

The followers of Wickliff were also called *Lollards*.*

WILHELMINIANS, a denomination which arose in the thirteenth century; so called from Wilhelmina, a Bohemian woman who resided in the territory of Milan. She persuaded a large number that the holy Ghost was become incarnate in her person for the salvation of a great part of mankind. According to her doctrine none were saved by the blood of Jesus but true and pious christians, while the Jews, Saracens, and unworthy Christians, were to obtain salvation through the holy Spirit which dwelt in her; and that in consequence thereof, all which happened in Christ during his appearance upon earth in the human nature, was to be exactly renewed in her person; or rather in that of the holy Ghost, which was united to her.†

ZACHEANS, disciples of Zacheus, a native of Palestine, who about the year 350 retired to a mountain near the city of Jerusalem, and there performed his devotions in secret; pretending that prayer was only agreeable to God when it was performed secretly and in silence.‡

ZANZALIANS. See Jacobites.

ZUINGLIANS, a branch of the ancient protestants; so called from Ulric Zuinglius, a divine of Switzerland, who received the doctor's cap at Basil in 1501. He possessed an uncommon share of penetration and acuteness of genius.

Zuinglius declaimed against indulgences, the mass, the celibacy of the clergy, and other doctrines of the Roman Catholic church. He differed both from Luther and Calvin in the following point; viz. he supposed only a symbolical or figurative presence of the body and blood of Christ in the eucharist, and represented a pious remembrance of Christ's death, and of the benefits it procured to mankind, as the only fruits which arose from the celebration of the Lord's supper.§ He was also

* Mosheim, vol. iii. p. 166. Gilpin's Life of Wickliff, pp. 67—73.
† Mosheim, vol. iii. p. 131. ‡ Broughton, vol. ii. p. 516.
§ Luther held consubstantiation; and Calvin acknowledged a real, though spiritual presence of Christ, in the sacrament: so that they all three entertained different sentiments upon this subject.

for removing out of the churches, and abolishing in the ceremonies of public worship, many things which Luther was disposed to treat with toleration and indulgence; such as images, altars, wax tapers, the form of exorcism, and private confession.

The religious tenets of this denomination were in most other points similar to those of the Lutherans.* See Lutherans.

* Mosheim, vol. iv. pp. 66—79. Broughton, vol. ii. p. 519.

End of the First Part.

A

VIEW OF RELIGIONS.

PART THE SECOND.

THE religions which are not included in the foregoing work, are the *pagan*, *mahometan*, *jews*, and *deists*. Of these the pagan is the most extensive; and the worship of the GRAND LAMA is the most extensive and splendid mode of paganism.

The religion of Lama made considerable progress in early times: it was adopted in a large part of the globe. It is professed all over Thibet and Mongalia, is almost universal in Greater and Less Bucharia, and several provinces of Tartary; and has some followers in the kingdom of Cassimere, in India, and is the predominant religion of China.*

The Grand Lama is a name given to the sovereign pontiff, or high priest of the Thibetian tartars, who resides at Patoli, a vast palace on a mountain, near the banks of Barampooter, about seven miles from Lahassa. The foot of this mountain is inhabited by twenty thousand lamás, or priests, who have their separate apartments round about the mountain, and according to their respective quality are placed nearer or at a greater distance from the sovereign pontiff. He is not only worshipped by the Thibetians, but also is the great object of adoration for the various tribes of heathen tartars who roam through the vast tract of continent which stretches from the banks of the Wolga to Correa, on the sea of Japan.

* Dr. Stiles's Election Sermon, p. 75.
Raynal's History of the Indies, vol. ii, p. 219.

He is not only the sovereign pontiff, the vicegerent of the Deity on earth; but the more remote tartars are said to absolutely regard him as the Deity himself, and call him *God, the everlasting Father of heaven.* They believe him to be immortal, and endowed with all knowledge and virtue. Every year they come up from different parts to worship, and make rich offerings at his shrine. Even the emperor of China, who is a manchou tartar, does not fail in acknowledgments to him in his religious capacity; and actually entertains at a great expense in the palace of Pekin an inferior lama, deputed as his nuncio from Thibet.* The grand lama, it has been said, is never to be seen but in a secret place of his palace, amidst a great number of lamps, sitting cross-legged on a cushion, and decked all over with gold and precious stones; where at a distance the people prostrate themselves before him, it being not lawful for any so much as to kiss his feet. He returns not the least sign of respect, nor ever speaks even to the greatest princes; but only lays his hand upon their heads, and they are fully persuaded they receive from thence a full forgiveness of all their sins.†

The Sunniasses, or Indian pilgrims, often visit Thibet as a holy place; and the lama always entertains a body of two or three hundred in his pay. Besides his religious influence and authority, the grand lama is possessed of unlimited power throughout his dominions, which are very extensive.‡ The inferior lamás, who form the most numerous, as well as the most powerful body in the state, have the priesthood entirely in their hands; and besides, fill up many monastic orders which are held in great veneration among them. The whole country, like Italy, abounds with priests; and they entirely subsist on the great number of rich presents which are sent them from the utmost extent of Tartary, from the empire of the Great Mogul, and from almost all parts of the Indies.

The opinion of those who are reputed the most orthodox among the Thibetians is, that

* Guthrie's Geography, (edition printed in 1788) p. 660. Economy of Human Life, p. 5.

† The great lamas seldom shew themselves, the better to maintain the veneration they have inspired for their person and mysteries; but they give audience to ambassadors, and admit princes who come to visit them. Their picture is always in full view, being hung up over the doors of the temple at Putoli.

‡ Guthrie, p. 661.

when the grand lama seems to die, either of old age or infirmity, his soul, in fact, only quits a crazy habitation, to look for another, younger or better; and is discovered again in the body of some child, by certain tokens, known only to the lamás, or priests, in which order he always appears.

Almost all the nations of the east, except the mahometans, believe the *metempsychosis* as the most important article of their faith; especially the inhabitants of Thibet and Ava, the Peguans, Siamese, the greatest part of the Chinese and Japanese, and the Monguls and Kalmucks, who changed the religion of schamanism for the worship of the grand lama. According to the doctrine of this *metempsychosis*, the soul is always in action, and never at rest; for no sooner does she leave her old habitation than she enters a new one. The dailai lama, being a divine person, can find no better lodging than the body of his successor; or the *Foe*, residing in the dailai lama, which passes to his successor: and this being a god, to whom all things are known, the dailai lama is therefore acquainted with every thing which happened during his residence in his former body.

This religion is said to have been of three thousand years standing; and neither time, nor the influence of men, has had the power of shaking the authority of the grand lama. This theocracy extends as fully to temporal as to spiritual concerns.*

Though in the grand sovereignty of the lamás the temporal power has been occasionally separated from the spiritual by slight revolutions, they have always been united again after a time; so that in Thibet the whole constitution rests on the imperial pontificate in a manner elsewhere unknown: for, as the Thibetians suppose that the grand lama is animated by the god Shaka, or Foe, who at the decease of one lama transmigrates into the next, and consecrates him an image of the divinity, the descending chain of lamás is continued down from him in fixed degrees of sanctity: so that a more firmly established sacerdotal government, in doctrine, customs, and institutions, than actually reigns over this country, cannot be conceived. The supreme manager of temporal affairs is no more than the viceroy of the sovereign priest, who, conformable to the dictates of his religion, dwells in

* Annual Register for 1780, p. 62.

divine tranquillity in a building that is both temple and palace. If some of his votaries in modern times have dispensed with the adoration of his person, still certain real modifications of the Shaka religion is the only faith they profess, the only religion they follow. The state of sanctity which that religion inculcates consists in monastic continence, absence of thought, and the perfect repose of nonentity.*

It has been observed that the religion of Thibet is the counterpart of the Roman Catholic, since the inhabitants of that country use holy water and a singing service: they also offer alms, prayers, and sacrifices for the dead. They have a vast number of convents filled with monks and friars, amounting to thirty-thousand; who, besides the three vows of poverty, obedience, and charity, make several others. They have their confessors, who are chosen by their superiors; and have licenses fram their lamás, without which they cannot hear confessions, or impose penances. They make use of beads. They wear the mitre and cap like the bishops; and their dailai lama is nearly the same among them as the sovereign pontiff is among the Romanists.†

The East-India Company made a treaty with the lama in 1774.

The following account of the inauguration of the infant lama at Thibet, is extracted from the first volume of the Asiatic Researches. It is inserted as a specimen of the splendour and parade of this mode of paganism.

"The emperor of China appears on this occasion to have assumed a very conspicuous part, in giving testimony of his respect for the great religious father of his faith. Early in the year 1784 he dismissed ambassadors from the court of Pekin to Teeshoo-Loomboo, to represent their sovereign, in supporting the dignity of the high priest, and to do honour to the occasion of the assumption of his office. Dailai lama, and the viceroy of Lahassa, accompanied by all the court; one of the Chinese generals stationed at Lahassa, with a part of the troops under his command; two of the four magistrates of the city; the heads of every monastery throughout Thibet; and the emperor's ambassadors, appeared at Teeshoo Loomboo, to celebrate this epocha in their theological in-

* Herder's Philosophy, p. 301.
‡ Payne's Epitome of History, vol. ii. p. 33.

stitutions. The twenty-eighth day of the seventh moon, corresponding nearly (as their year commences with the vernal equinox) to the middle of October, 1784, was chosen as the most auspicious for the ceremony of inauguration; a few days previous to which the lama was conducted from Terpaling, the monastery in which he had passed his infancy, with every mark of pomp and homage that could be paid by an enthusiastic people. So great a concourse as assembled, either from curiosity or devotion, was never seen before; for not a person of any condition in Thibet was absent who could join the suite. The procession was hence constrained to move so slowly as to proceed but twenty miles in three days. The most splendid parade was reserved for the lama's entry on the third day. The road was previously prepared, by being whitened with a wash, and having piles of stones heaped up, with small intervals between on either side. The retinue passed between a double row of priests, who formed a street extending all the way from Summaar to the gates of the palace. Some of the priests held lighted rods of a perfumed composition, which burn like decayed wood, and emit an aromatic smoke. The rest were furnished with the different musical instruments they use at their devotions; such as the gong, cymbal, hautboy, trumpets, drums, and sea shells, which were all sounded in union with the hymn they chanted. The crowd of spectators was kept without the street, and none admitted on the high road but such as properly belonged to or had a prescribed place in the procession, which was arranged in the following order: The van was led by three military commandants, or governors of districts, at the head of six or seven thousand horsemen, armed with quivers, bows, and matchlocks. In their rear followed the ambassador with his suite, carrying his diploma, (as is the custom of China) made up in the form of a large tube, and fastened on his back. Next the Chinese general advanced, with the troops under his command, mounted and accoutred after their way with fire-arms and sabres. Then came a very numerous group, bearing the various standards and insignia of state. Next to them moved a full band of wind and other sonorous instruments; after which were led two horses, richly caparisoned, each carrying two large circular stoves filled with burning aromatic woods. These were followed

by a senior priest, called a lama, who bore a box, containing books of their form of prayer, and some favourite idols. Next, nine sumptuary horses were led, loaded with the lama's apparel; after which came the priests immediately attached to the lama's person, for the performance of daily offices in the temple, amounting to about seven hundred; following them two men, each carrying on his shoulder a large cylindrical gold insignium, embossed with emblematical figures. The duhunniers and soopoons, who were employed in communicating addresses and distributing alms, immediately preceded the lama's bier, which was covered with a gaudy canopy, and borne by eight of the sixteen Chinese appointed for the service. On one side of the bier attended the regent, on the other the lama's father. It was followed by the heads of the different monasteries: and as the procession advanced, the priests who formed the street fell in the rear, and brought up the suite, which moved with an extremely slow pace; and about noon was received within the confines of the monastery, amidst an amazing display of colours, the acclamations of the crowd, solemn music, and the chanting of their priests.

"The third morning after Teeshoo Lama's arrival he was carried to the great temple, and about noon seated on the throne of his progenitors; at which time the emperor's ambassador delivered his diploma, and placed the presents with which he had been charged at the lama's feet.

"The three next ensuing days Dailai Lama met Teeshoo Lama in the temple, where they were assisted by all the priests in the invocation and public worship of their gods. The rites then performed completed the business of inauguration. During this interval, all who were at the capital were entertained at the public expense, and alms were distributed without reserve. In conformity likewise to previous notice circulated every where, for the same space of time universal rejoicings prevailed throughout Thibet; banners were unfurled on all their fortresses, the peasantry filled up the day with music and festivity, and the night was celebrated with general illuminations. A long period was afterwards employed in making presents and public entertainments to the newly inducted lama, who at the time of his accession to the musnud, or pontificate of Teeshoo Loomboo, was not three years of age. All were admitted, according

to pre-eminence of rank, to pay their tributes of obeisance and respect. As soon as the acknowledgments of all those were received who were admissible to the privilege, Teeshoo Lama made, in the same order, suitable returns to each, and the consummation lasted forty days. At the expiration of this period the dailai lama withdrew with all his suite to Lahassa, and the emperor's ambassador received his dismission to return to China. Thus terminated this famous festival."*

MAHOMETANS.

THE Mohammedans, or Mahometans, derive their name and doctrine from Mohammed, or Mahomet, who was born in Arabia in the sixth century. He was endowed with a subtle genius, and possessed an enterprise and ambition peculiar to himself. He aimed at the introduction of a new religion, and began his eventful project by accusing both jews and christians with corrupting the revelations which had been made to them from heaven; and maintained that both Moses and Jesus Christ had prophetically foretold the coming of a prophet from God, which was accomplished in himself, the last of the prophets. Thus initiated, he proceeded to deliver detached sentences, as he pretended to receive them from the Almighty by the hand of the angel Gabriel.† These pretensions to a divine mission drew on him a requisition from the inhabitants of Mecca,

* Encyclopædia, vol. ix. pp. 512, 513.

† According to the best Mahometan authors who have written the history of this legislator, his pretended mission was revealed to him in a dream in the fortieth year of his age. From that moment, say they, Mahomet, under the influence of a holy terror, devoted himself to a solitary life. He retired to a grotto in the mountain of Hira, which overlooks Mecca. He there passed his days and nights in fasting, prayer, and meditation. In the midst of one of these profound extasies, the angel Gabriel appeared to him with the first chapter of the koran, and commanded him to read. Mahomet replied he was unable, upon which the angel repeatedly embraced him, and commanded him to read in the name of his Creator. A few days afterwards, praying upon the same mountain of Hira, Mahomet saw again the angel of the Lord appear to him, seated in the midst of the clouds, on a glittering throne, with the second chapter of the koran; and was addressed by him in the following words: "Oh thou who art covered with a celestial mantle, arise and preach!" Thus the angel Gabriel, say the same writers, communicated by command of the Eternal to his prophet, in the twenty-three last years of his life, the whole book of the koran, leaf by leaf, chapter by chapter. See D'Ohsson's History of the Ottoman Empire.

that he would convince them by working a miracle; but he replied, "God refuses those signs and wonders that would depreciate the merit of faith, and aggravate the guilt of infidelity." He declared that God sent him into the world not only to teach his will, but to compel mankind to embrace it. The magistrates of Mecca were alarmed at the progress of his doctrines; and Mohammed, being apprised of their design to destroy him, fled to Medina. From this flight, which happened in the year of Christ 622, his followers compute their time. This æra is called in Arabic *hegira*.

The book in which the mahometan religion is contained is called the *korân*, or *alcorân*, by way of eminence; as we say the *bible*, which means the *book*.* Its doctrines made a most rapid progress over Arabia, Syria, Egypt, and Persia; and Mohammed became the most powerful monarch in his time. His successors spread their religion and conquests over the greatest part of Asia, Africa, and Europe; and they still give law to a very considerable part of mankind.†

The great doctrine of the korân is the *unity of God:* to restore which point, Mohammed pretended, was the chief end of his mission; it being laid down by him as a fundamental truth, that there never was, and never can be more than one true orthodox religion. For though the particular laws, or ceremonies, are only temporary, and subject to alteration, according to the divine direction; yet, the substance of it being eternal truth, it is not liable to change, but continues immutably the same. And he taught, that whenever this religion became neglected, or corrupted in essentials, God had the goodness to reinform and re-admonish mankind thereof by several prophets, of whom Moses and Jesus were the most distinguished, till the appearance of Mohammed.‡

The korân asserts Jesus to be the true Messias, the word and breath of God, worker of miracles, healer of diseases, preacher of heavenly doctrine,

* The mahometans believe that this book was taken from the great volume of the *divine decrees*, which has been from everlasting by God's throne, written on a table of vast bigness, called "The Preserved Table." That a copy from this table, in one volume on paper, was by the ministry of the angel Gabriel sent down to the lowest heaven in the month of Ramadan. See Sale's Koran.

† Payne's Epitome of History, vol. i. p. 413.

‡ Turkish Spy, vol. vii. p. 205.

and exemplary pattern of a perfect life; denying that he was crucified, but affirming that he ascended into paradise;* and that his religion was mended by Mohammed, who was the *seal* of the prophets, and was sent from God to restore the true religion, which was corrupted in his time, to its primitive simplicity; with the addition, however, of peculiar laws and ceremonies, some of which had been used in former times, and others were now first instituted.

The mohammedans divide their religion into two general parts: faith, or theory; and religion, or practice. Faith, or theory, is contained in this confession: *There is but one God, and Mohammed is his prophet.* Under these two propositions are comprehended six distinct branches:—(1.) Belief in God.—(2.) In his angels.—(3.) In his scriptures.—(4.) In his prophets.—(5.) In the resurrection and judgment.—(6.) In God's absolute decrees.

They reckon four points relating to practice:—(1.) Prayer, with washings, &c.—(2.) Alms.—(3.) Fasting. (4.) Pilgrimage to Mecca.†

The idea which Mohammed taught his disciples to entertain of the supreme Being, may be seen from a public address he made to his countrymen, which is as follows:

"CITIZENS OF MECCA!

"The hour is now come when you must give an account of your reason and your talents. In vain have you received them from an almighty Master, liberal and beneficent, in case you use them negligently, or if you never reflect. In the name of this master I must tell you he will not suffer you to abuse his inestimable gifts, by wasting life away unprofitably, and employing them only in unworthy amusements. No more permit delusive pleasures to distract your hearts. Open your minds, and receive the truth. Woe to you for the unworthy notion you have entertained of God! The heaven and the earth are his own, and there is nothing in all their copious furniture but what invariably obeys him. The sun and stars, with all their glory, have never disdained his service; and no being can resist his will, and the exercise of his omnipotence. He will call men to

* The mahometans in general suppose, that when the jews persecuted Christ, and sought his life, he was taken up into heaven. Many Imans notwithstanding believe the real death of Jesus Christ, his resurrection and ascension, as he himself foretold them to his twelve apostles. See D'Ohosson's History.

† Sale's Koran, vol. i. pp. 93, 94.

an account, and require of them the reason for all those gods they have invented in defiance of reason. *There is no other god but God, and him only we must adore.*"*

The belief of the existence of angels is absolutely required in the korân. The mohammedans suppose they have pure and subtle bodies, created of fire, and that they have various forms and offices; some being employed in writing down the actions of men, others in carrying the throne of God, and other services. They reckon four angels superior to all the rest: these are, Gabriel, who is employed in writing down the divine decrees—Michael, the friend and protector of the jews—Azrael, the angel of death—and Israfil, who will sound the trumpet at the resurrection. They likewise assign to each person two guardian angels.

The devil, according to the korân, was once one of the highest angels; but fell for refusing to pay homage to Adam at the command of God.

Beside angels and devils, the Mohammedans are taught by the korân to believe an intermediate order of creatures, which they call *jin*, or *genii*; created also of fire, but of a grosser fabric than angels, and are subject to death. Some of these are supposed to be good, and others bad; and capable of future salvation or damnation, as men are: whence Mohammed pretended to be sent for the conversion of genii as well as men.

As to the scriptures, the Mohammedans are taught by the korân, that God in divers ages of the world gave revelations of his will in writing, to several prophets. The number of these sacred books, according to them, are one hundred and four; of which ten were given to Adam, fifty to Seth, thirty to Enoch, ten to Abraham; and the other four, being the pentateuch, the psalms, the gospel, and the korân, were successively delivered to Moses, David, Jesus, and Mohammed; which last, being the *seal* of the prophets, these revelations are now closed. All these divine books, excepting the four last, they agree to be entirely lost, and their contents unknown; and of these four, the pentateuch, psalms, and gospels, they say, have undergone so many alterations and corruptions, that very little credit is to be given to the present copies in the hands of the jews and christians.

The number of prophets who have been from time to

* Boulanviller's Life of Mahomet.

time sent into the world amounts to two hundred and twenty-four thousand, among whom three hundred and thirteen were apostles, sent with special commissions to reclaim mankind from infidelity and superstition; and six of them brought new laws, or dispensations, which successively abrogated the preceding. These were Adam, Noah, Abraham, Moses, Jesus, and Mohammed.*

The next article of faith required by the korân, is the belief of a general resurrection,† and a future judgment. But before these, they believe there is an intermediate state, both of the soul and body, after death. When a corpse is laid in the grave, two angels come and examine it concerning the unity of God and the mission of Mohammed. If the body answer rightly it is suffered to rest in peace, and is refreshed by the air of paradise; if not, they beat it about the temples with iron maces, then press the earth on the corpse, which is gnawed and stung by ninety-nine dragons, with seven heads each.

As to the souls of the faithful, when they are separated from the body by the angel of death, they teach that those of the prophets are admitted into paradise immediately. Some suppose the souls of believers are with Adam in the lowest heaven; and there are various other opinions concerning their state. Those who are called the most orthodox, hold that the souls of the wicked are confined in a dungeon under a great rock, to be there tormented till their re-union with the body at the general resurrection.

That the resurrection will be general, and extend to all creatures, both angels, genii, men, and animals, is the received opinion of the Mohammedans, which they support by the authority of the korân.‡

Mankind at the resurrection will be distinguished into three classes; the first of those who go on foot, the second of those who ride, and the third of those who creep, grovelling with their faces on the ground. The first class will consist of those believers whose good works have been few, the second of those who are more acceptable to God; whence

* Sale's Koran, vol. i. pp. 94, 95.

† The Mahometans suppose, that the elect shall rise in the bloom of youth and beauty; but the reprobate shall appear deformed and monstrous. See D'Ohsson's History of the Ottoman Empire.

‡ Sale's Koran, p. 96, 97.

Ali, affirmed that the pious, when they come forth from their sepulchres, shall find ready prepared for them white-winged camels, with saddles of gold. The third class will be composed of the infidels, whom God will cause to make their appearance with their faces on the ground. When all are assembled together, they will wait in their ranks and orders for the judgment; some say forty years, others seventy, others three hundred; and some no less than fifty thousand years: during which time they will suffer great inconveniences, the good as well as the bad,* from their thronging and pressing upon each other, and the unusual approach of the sun, which will be no farther off them than the distance of a mile; so that the skulls of the wicked will boil like a pot, and they will be all bathed with sweat. At length God will come in the clouds, surrounded by the angels, and will produce the books wherein every man's actions are written. Some (explaining those words, so frequently used in the korân, *God will be swift in taking an account*) say that he will judge all creatures in the space of half a day, and others that it will be done in less time than the twinkling of an eye. At this tribunal, every action, thought, word, &c., will be weighed in a balance, held by the angel Gabriel, of so vast a size, that its two scales are capacious enough to contain both heaven and earth. The trials being over, and the assembly dissolved, those who are to be admitted into paradise will take the right-hand way, and those who are destined to hell-fire the left: but both of them must first pass the bridge, called in Arabic, *Al Sirat*, which is laid over the middle of hell, and is described to be finer than a hair, and sharper than the edge of a sword. The wicked will miss their footing, and fall headlong into hell.†

In the korân it is said that hell has seven gates; the first for the mussulmans, the second for the christians, the third for the jews, the fourth for the sabians, the fifth for the magicians, the sixth for the pagans, the seventh, and worst of all, for the hypocrites of all

* Yet they make a manifest difference between the sufferings of the righteous and the wicked: for the limbs of the former, particularly those parts they used to wash before prayer, shall shine gloriously; and their suffering shall last no longer than the time necessary to say their prayers: and they shall be protected from the heat of the sun, by the shade of God's throne.

† Sale's Koran, pp. 90—112.

religions. The inhabitants of hell will suffer a variety of torments, which shall be of eternal duration, except with those who have embraced the true religion, who will be delivered thence after they have expiated their crimes by their sufferings.* The righteous, after having surmounted the difficulties in their passage, will enter paradise, which they describe to be a most delicious place, whose earth is the finest wheat, or musk, and the stones pearls, or jacinths. It is also adorned with flowery fields, beautified with trees of gold, enlivened with the most ravishing music, inhabited by exquisite beauties, abounding with rivers of milk, wine, and honey, and watered by lesser springs, whose pebbles are rubies, emeralds, &c. Here the faithful enjoy the most exquisite sensual delights, free from the least alloy,† in a state of eternal beatitude, where the degree of felicity is proportioned to the sincerity of their faith, and the nature and number of their good works.‡

The sixth great point of faith which the mohammedans are taught to believe, is God's absolute decrees, and pre-determination both of good and evil. The doctrine which they call orthodox is, that whatever doth or shall come to pass in the world, whether it be good or bad, proceedeth entirely from the divine will, and is irrevocably fixed and recorded from all eternity in the *preserved table;* and that God hath secretly pre-determined not only the adverse and prosperous fortune of every person in the world in the most minute particulars, but also his obedience or disobedience, and consequently his everlasting happiness or misery after death; which fate, or predestination, it is impossible by any foresight or wisdom to avoid. It is however certain that the doctors of the mahometan law assert, that

* Between paradise and hell they imagine there is a wall, or partition, in which, some suppose, those were placed whose good and evil works exactly counterpoised each other. These will be admitted to paradise at the last day, after they have performed an act of adoration, which will make the scale of their good works to overbalance.

The mahometan doctors maintain that believers will not remain for ever in hell, though they should transgress the law and die impenitent, because the least good work will be recompensed to eternity; and faith is the first of all meritorious deeds.

† Some of the most refined mahometans understand the prophet's description of paradise in an allegorical sense.

‡ D'Ohsson, vol. i. p. 109.

whoever denies free-will, and attributes human actions to the sole influence of the Deity, sins against religion; and if he persist in his error, he becomes an infidel, and deserving of death. They assert that in every circumstance of life, and in every public and private undertaking, the divine illumination ought first to be implored, through the intercession of the prophet, and all the saints. After this, every one should reflect, deliberate, and consult his own mind, by using that aid which prudence, experience, and reason, may suggest. It is only after these means have been employed, that human events may be attributed to the decrees of heaven, to which mankind ought ever to submit with the most unlimited resignation. Notwithstanding this explanation, almost the whole nation believes the principle of immutable destiny,* and admits the exercise and effects of free-will with extreme reluctance.†

Of the four practical duties required by the korân, prayer is the first. Mahomet used to call prayer the *pillar of religion, and the key of paradise.* Hence he obliged his followers to pray five times every twenty-four hours, and always wash before prayers.‡

Circumcision is held by the mohammedans to be of divine institution.

The giving of alms is frequently commanded in the korân, and often recommended therein jointly with prayer; the former being held of great efficacy in causing the latter to prevail with God.§

Fasting is a duty enjoined by Mohammed as of the utmost importance. His follow-

* Of this doctrine Mohammed made great use for the advancement of his designs; encouraging his followers to fight without fear, and even desperately, for the propagation of their faith, by representing to them that all their caution would not avert their inevitable destiny, or prolong their lives for a moment: for not only the time, but the manner and circumstances of their death, have been unalterably fixed from all eternity. Hence the rigid mussulman deems every attempt to change the common order of things a crime not far removed from rebellion against the established laws of God. Therefore he views the pestilence, which is common in those parts, ravaging his country, and destroying thousands and ten thousands in the streets, without exerting one effort to check its baneful progress. See White's Sermons, p. 34.

† D'Ohosson's History of the Ottoman Empire.

‡ Mahomet consecrated Friday as a sacred day, on which public prayers are ordered to be performed, in token of homage and gratitude to the Almighty, for having created man on that day, and to distinguish his worship from that of the jews and christians. See D'Ohosson's History of the Ottoman Empire.

§ Sale's Koran, pp. 114—120.

ers are obliged by the express command of the korân to fast the whole month of Ramadan, during which time they are obliged to fast from day-light to sun-set. The reason the month of Ramadan is pitched upon for that purpose is, because they suppose that at that time the korân was sent down from heaven.

The pilgrimage to Mecca is so necessary a point of practice, that, according to a tradition of Mohammed, he who dies without performing it, may as well die a jew or a christian; and the same is expressly commanded in the korân.*

The negative precepts of the korân are, to abstain from usury, gaming, drinking of wine, eating of blood, and swine's flesh.

The mohammedans are divided and sub-divided into an endless variety of sects. As it is said, there is as great a diversity in their opinions as among the christians, it is impossible to give a particular account of their divisions in the compass of this work, which will admit only of noticing a few of their principal denominations.

The divinity of the mohammedans may be divided into scholastic and practical. Their scholastic divinity consists of logical, metaphysical, theological, and philosophical disquisitions; and is built on principles and methods of reasoning very different from what are used by those who pass among the mohammedans themselves for the sounder divines or more able philosophers. This art of handling religious disputes was not known in the infancy of mohammedism, but was brought in when sects sprang up, and articles of religion began to be called in question.

As to their practical divinity, or jurisprudence, it consists in the knowledge of the decisions of the law which regard practice gathered from distinct proofs. The principal points of faith subject to the examination and discussion of the schoolmen, are the unity and attributes of God, the divine decrees, or predestination, the promises and threats contained in the law, and matters of history and reason.

The sects among the mohammedans who are esteemed orthodox, are called by the general name of Sonnites, or Traditionists; because they acknowledge the authority of the *Sonna*, or collection of moral traditions of the sayings and actions of their prophet.

* Sale's Koran.

The Sonnites are sub-divided into four chief sects, viz.—(1.) The Hanisites.—(2.) The Malekites.—(3.) The Shafeits.—(4.) The Hanbalites.

The difference between these sects consists only in a few indifferent ceremonies.

The sects whom the generality of the mohammedans suppose entertain erroneous opinions are numerous. The following are selected from a large number, in order to give some ideas of the disputes among mohammedan divines.*

1. The Montazalites, the followers of Wasel Ebn Ata. As to their chief and general tenets:—(1.) They entirely rejected all eternal attributes of God, to avoid the distinction of persons made by the christians.—(2.) They believed the word of God to have been created in *subjecto*, as the schoolmen term it, and to consist of letters and sounds; copies thereof being written in books, to express and imitate the original. They also affirmed that whatever is created in *subjecto* is also an accident, and liable to perish.—(3.) They denied absolute predestination; maintaining that God was not the author of evil, but of good only; and that man was a free agent.—(4.) They held, that if a professor of the true religion be guilty of a grievous sin, and die without repentance, he will be eternally damned, though his punishment will be lighter than that of the infidels.—(5.) They denied all visions of God in paradise by the corporeal eye, and rejected all comparisons, or similitudes, applied to God.

This sect are said to have been the first inventors of scholastic divinity; and are sub-divided, as some reckon, into twenty different sects.

2. The Hashbemians, who were so named from their master, Aba Hasham Abel al Salem. His followers were so much afraid of making God the author of evil, that they would not allow him to be said to create an infidel; because an infidel is a compound of infidelity and man, and God is not the creator of Infidelity.

3. The Nohámians, or followers of Ibrahim al Nedhám, who, imagining he could not sufficiently remove God from being the author of evil without divesting him of his power in respect thereto, taught that no power ought to be ascribed to God concerning evil and rebellious actions; but this he affirmed against the opinion of his own disciples, who allowed

* Sale's Koran, pp. 142—152.

that God could do evil, but did not, because of its turpitude.

4. The Jabedhians, or followers of Amru Ebn Bahr, a great doctor of the Montazalites, who differed from his brethren, in that he imagind the damned would not be eternally tormented in hell, but would be changed into the nature of fire, and that the fire would of itself attract them, without any necessity of their going into it.*

5. The Kadarians, or followers of Mabad al Johni. This sect deny absolute predestination; saying that evil and injustice ought not to be attributed to God, but to man, who is a free agent, and may therefore be rewarded or punished for his actions, which God has granted him power either to do or omit.

6. The Jabarians, who are the direct opponents of the Kadarians, denying free agency in man, and ascribing his actions wholly to God. The most rigid of this sect will not allow man to be said either to act or have any power at all, either operative or acquiring; asserting that man can do nothing, but that all his actions are produced by necessity; having neither power nor will, nor choice, any more than an inanimate agent. They declare that rewarding and punishing are also the effects of necessity, and say the same respecting the imposing of commands.

7. The Jamians, the followers of Jam Ebn Safwan, who held the same doctrine with the Jabarians; and likewise maintained that paradise and hell will vanish, or be annihilated, after those who are destined thereto respectively shall have entered them; so that at last there will remain no existing being beside God: supposing those words of the korân, which declare that the inhabitants of paradise and of hell shall remain therein for ever, to be hyperbolical only, and intended for corroboration, and not to denote an eternal duration in reality.†

8. The Schites. This name is used peculiarly to denote those who maintain Ali Ebn Ali Taleb to be their lawful Khalif, or Iman; and that the supreme authority, both in spirituals and temporals, of right belongs to his descendants. Some of these affirm that God appeared in the form of Ali, and with his tongue proclaimed the most hidden mysteries of religion; and some have gone so far as to ascribe

* Sale's Koran, pp. 203—211. † Ibid, pp. 212—227.

divine honours to him, and to expect his return in the clouds; and having fixed this belief as an article of their faith, they keep a fine horse ready saddled, &c., for him, in the mosque of Cusa. Others believe that he is concealed in a grotto near Cusa, where he will continue till the day of judgment, and then come forth to convert all people to the korân.*

JEWS.

THE modern jews are dispersed over every kingdom in the world, and in spite of the miseries they have suffered, still look down upon all nations, and consider themselves as the favourites of heaven.

The jews commonly reckon but thirteen articles of their faith. Maimonides, a famous jewish rabbi, reduced them to this number when he drew up their confession about the end of the eleventh century, and it was generally received. All the jews are obliged to live and die in the profession of these thirteen articles, which are as follow:—(1.) That God is the creator of all things; that he guides and supports all creatures; that he has done every thing; and that he still acts, and shall act during the whole eternity.—(2.) That God is one; there is no unity like his. He alone hath been, is, and shall be eternally our God.—(3.) That God is incorporeal, and cannot have any material properties; and no corporeal essence can be compared with him.—(4.) That God is the beginning and end of all things, and shall eternally subsist.—(5.) That God alone ought to be worshipped, and none beside him is to be adored.—(6.) That whatever has been taught by the prophets is true.—(7.) That Moses is the head and father of all contemporary doctors, of those who lived before or shall live after him.—(8.) That the law was given by Moses.—(9.) That the law shall never be altered, and that God will give no other.—(10.) That God knows all the thoughts and actions of men.—(11.) That God will regard the works of all those who have performed what he commands, and punish those who have transgressed his laws.—(12.) That the Messiah is to come, though he tarry a long time.—(13.) That there shall be a resurrection of the dead when God shall think fit.†

The modern jews adhere

* Bayley's Dictionary.

† Basnage's History of the Jews, pp. 110—115.

still as closely to the Mosaic dispensation, as their dispersed and despised condition will permit them. Their service consists chiefly in reading the law in their synagogues, together with a variety of prayers. They use no sacrifices since the destruction of the temple. They repeat blessings and particular praises to God, not only in their prayers, but on all accidental occasions, and in almost all their actions. They go to prayers three times a day in their synagogues. Their sermons are not made in hebrew, which few of them now perfectly understand, but in the language of the country where they reside. They are forbidden all vain swearing, and pronouncing any of the names of God without necessity. They abstain from meats prohibited by the Levitical law; for which reason whatever they eat must be dressed by jews, and after a manner peculiar to themselves. As soon as a child can speak, they teach him to read and translate the bible into the language of the country where they live. In general they observe the same ceremonies which were practised by their ancestors in the celebration of the passover. They acknowledge a two-fold law of God, a written and an unwritten one: the former is contained in the pentateuch, or five books of Moses; the latter, they pretend, was delivered by God to Moses, and handed down from him by oral tradition, and now to be received as of equal authority with the former. They assert the perpetuity of their law, together with its perfection. They deny the accomplishment of the prophecies in the person of Christ; alleging that the Messiah is not yet come, and that he will make his appearance with the greatest worldly pomp and grandeur, subduing all nations before him, and subjecting them to the house of Judah. Since the prophets have predicted his mean condition and sufferings, they confidently talk of two Messiahs; one, Ben-Ephraim, whom they grant to be a person of a mean and afflicted condition in this world; and the other, Ben-David, who shall be a victorious and powerful prince.

The jews pray for the souls of the dead, because they suppose there is a paradise for the souls of good men, where they enjoy glory in the presence of God. They believe that the souls of the wicked are tormented in hell with fire and other punishments; that some are condemned to be punished in this manner for ever, while others continue only for a limited time; and this they

call *purgatory*, which is not different from hell in respect of the place, but of the duration. They suppose no jew, unless guilty of heresy, or certain crimes specified by the rabbins, shall continue in purgatory above a twelvemonth; and that there are but few who suffer eternal punishment.*

Almost all the modern jews are pharisees,† and are as much attached to tradition as their ancestors were; and assert that whoever rejects the oral law deserves death. Hence they entertain an implacable hatred to the Caraites, a sect among the jews, who adhere to the text of Moses and the word of God; rejecting the rabbinistical interpretation and cabala. The number of the Caraites is small, in comparison with the rabbins; and the latter have so great an aversion to this sect, that they will have no alliance, or even conversation with them: and if a Caraite should turn rabbinist, the other jews would not receive him.

There are still some of the sadducees in Africa, and in several other places; but they are few in number: at least there are but very few who declare openly for these opinions.

There are to this day some remains of the ancient sect of the Samaritans, who are zealous for the law of Moses, but are despised by the jews, because they receive only the pentateuch, and observe different ceremonies from theirs. They declare they are no sadducees, but acknowledge the spirituality and immortality of the soul. There are numbers of this sect at Gaza, Damascus, Grand Cairo, and in some other places of the east; but especially at Sichem, now called Naplouse, which is risen out of the ruins of the ancient Samaria, where they sacrificed not many years ago, having a place for this purpose on Mount Gerizim.‡

With regard to the ten tribes, the learned Mr. Basnage supposes they still subsist in the east, and gives the following reasons for this opinion:—(1.) Salmanassar had placed them upon the banks of the Chaboras, which emptied itself into the Euphrates. On the west was Ptolemy's Chalcitis, and the city Carra; and therefore God has brought back the jews to the country whence the patriarchs came. On the east was the province of Gansan, betwixt the two rivers Chaboras and Saocoras. This

* Orckley's History of the Jews, p. 233.

† Their doctrines are similar to those of the ancient Pharisees. See the Introduction to this Work.

‡ Collier's Historical Dictionary.

was the first situation of the tribes: but they spread into the neighbouring provinces, and upon the banks of the Euphrates.—(2.) The ten tribes were still in being in this country when Jerusalem was destroyed, since they came in multitudes to pay their devotions in the temple.—(3.) They subsisted there from that time to the eleventh century, since they had their heads of the captivity and most flourishing academies.—(4.) Though they were considerably weakened by persecutions, yet travellers of that nation discovered abundance of their brethren and synagogues in the twelfth and fourteenth centuries.—(5.) No new colony has been sent into the east, nor have those which were there been driven out.—(6.) The history of the jews has been deduced from age to age, without discovering any other change than what was caused by the different revolutions of that empire, the various tempers of the governors, or the inevitable decay in a nation, which only subsists by toleration. We have therefore reason to conclude that the ten tribes are still in the east, whither God suffered them to be carried. If the families and tribes are not distinguishable, it is impossible it should be otherwise in so long a course of ages and afflictions which they have passed through. In fine, says this learned author, if we would seek out the remains of the ten tribes, we must do it only on the banks of Euphrates, in Persia, and the neighbouring provinces.

It is impossible to fix the number of people the jewish nation is at present composed of: but yet we have reason to believe there are still near three millions of people who profess this religion; and, as their phrase is, are *witnesses of the unity of God in all the nations in the world.**

The jews, however, since the destruction of Jerusalem, have never been able to regain the smallest footing in the country of Judea, nor indeed in any country on earth, though there is scarcely any part of the globe where they are not to be found. They continue their expectations of a Messiah to deliver them from the low estate into which they are fallen: and notwithstanding their repeated disappointments, there are few who can ever be persuaded to embrace christianity. In many countries, and in different ages, they have been terribly massacred; and, in general, have been better treated by maho-

* Basnage, pp. 227—746, &c.

metans and pagans than by christians. It is said, that in Britain the life of a jew was formerly at the disposal of the chief lord where he lived, and likewise all his goods. So strong also were popular prejudices and suspicions against them, that in the year 1348, a fatal epidemic distemper raging in a great part of Europe, it was reported that they had poisoned the springs and wells; in consequence of which a million and a half were cruelly massacred. In 1493 half a million of them were driven out of Spain, and fifteen thousand from Portugal.* Edward the first, of England, seized upon all their real estates, and banished them for ever from the kingdom. The expulsion was so complete, that no traces of the jews occur in England till long after the reformation.†

The sufferings of the jews have been less in the last century, than in any former one since their dispersion. France has allowed them the rights of citizens, which induces numbers of the most wealthy jews to fix their residence in that country. Poland is about granting them great privileges and immunities. England, Holland, and Prussia,‡ tolerate and protect them. Spain,

* Encyclopædia, vol. ix. p. 143.

† See a particular account of the sufferings and revolutions which the jews have met with in England, in the Monthly Magazine for 1796.

‡ In Berlin the jews are now enjoying singular honours, as men of genius and study. The late Moses Mendelsohn, by the force of his reasoning, has been surnamed the jewish Socrates; and by the amenity of his diction, the jewish Plato. Bloch, a jewish physician, was the first naturalist of the age: Herz is a professor, with four hundred auditors; Mainou, a profound metaphysician. There are jewish poets and jewish artists of eminence, and which perhaps exist no where but in Berlin, a jewish academy of sciences, and jewish literary journal, composed in hebrew. (See Vaurier, or the Sketches of the Times, vol. ii. p. 249.)—A large number of jews at Berlin, heads of families, of respectable character, have subscribed and published a letter to Mr. Teller, provost of the upper consistory, (the department of government which has the superintendence of ecclesiastical affairs) in which they declare, that being convinced the laws of Moses are no longer binding upon them, as not being adapted to their circumstances at this day, they are willing and ready to become christians, as far as relates to the moral doctrines of christianity, provided they shall not be required to believe the miraculous part of the christian creed, and above all, the divinity of Jesus Christ; and provided they may be admitted to enjoy all the rights and privileges enjoyed by the members of the established religion. Their confession of faith would be something less than Socinianism, but approaching nearly to it. They ask Mr. Teller's advice on this plan, and whether he thinks it practicable? Mr. Teller has published an answer, in which he informs them that they do well to believe as much of christianity as they can; and that if they cannot in conscience believe more, they do well to profess it: but as to the question whether their fragment of faith ought to

Portugal, and some of the Italian states, are still, however, totally averse to their dwelling among them.*

The office of priest among the jews is still confined to the family of Aaron, but they know not of any lineal descendants of David.†

The creed of the jewish nation appears to be the same as it was when their famous Moses Mamonides, six hundred years ago, abridged the talmud, which contained the body of their canon and civil law. They are as numerous as they have been for many centuries past. The most of them reside in the eastern continent, and in the adjacent countries.‡

David Levi, a learned jew, who in 1796 published "Dissertations on the Prophecies of the Old Testament," observes in that work, that deism and infidelity have made such large strides in the world, that they have at length reached even to the jewish nation; many of whom are at this time so greatly infected with scepticism, by reading Bolingbroke, Hume, Voltaire, &c., that they scarcely believe in a revelation; much less have they any hope in their future restoration.

DEISTS.

THE deists are spread all over Europe, and have multiplied prodigiously among the higher rank in most nations; but the sentiments which are distinguished by this title were formerly rarely embraced among the common people.§

entitle them to share the civil and political privileges enjoyed exclusively by entire christians, it is not in his province, but belongs to the civil authority of the country to decide.

Mr. De Luc, a celebrated chymist and theologian, has published a letter to these jews, in which he boldly advances to meet them on the ground which Mr. Teller eludes: he tells them that, far from scrupling points of christian doctrine, they ought not even to abandon the standard of Moses; that the history of the earth and its present appearance are the strongest of all possible testimonies to the truth of the Mosaic history, and that if they will only take the pains to be better natural philosophers, they will not be so ready to renounce their faith as jews. There have been numerous pamphlets more written and published upon this subject, which make, as the French term it, a great sensation in the north of Germany. See Letters from an American resident abroad, on various topics of foreign literature, published in the Port Folio, 1801.

* Encyclopædia, vol. ix. p. 143.

† Monthly Magazine, vol. viii. 1799, p. 615.

‡ See a Century Sermon, by the Rev. Mr. Backus of Sommers.

§ Voltaire's Universal History, vol. ii. p. 259.

The name of deists is said to have been first assumed about the middle of the sixteenth century by some gentlemen in France and Italy, in order to avoid the imputation of atheism. One of the first authors who made use of this name was Peter Viret, a celebrated divine, who, in a work which was published in 1563, speaks of some persons in that time who were called by a new name, that of deists. These, he tells us, professed to believe a God, but shewed no regard at all to Jesus Christ, and considered the doctrines of the apostles and evangelists as fables and dreams.

Lord Edward Herbert, baron of Cherbury, who flourished in the seventeenth century, has been regarded as the most eminent of the deistical writers, and appears to be one of the first who formed deism into a system; and asserted the sufficiency, universality, and absolute perfection of natural religion, with a view to discard all extraordinary revelation as useless and needless. He reduced this universal religion to five articles, which he frequently mentioned in his works.—(1.) That there is one supreme God.—(2.) That he is chiefly to be worshipped. —(3.) That piety and virtue are the principal parts of his worship.—(4.) That we must repent of our sins, and if we do so God will pardon us.—(5.) That there are rewards for good men, and punishments for bad men, in a future state.*

The deists are classed by some of their own writers into two sorts, *mortal* and *immortal* deists. The latter acknowledge a future state, the former deny it, or at least represent it as a very uncertain thing.

The learned Dr. Clarke, taking the denomination in the most extensive signification, distinguishes deists into four sorts. The first are such as pretend to believe the existence of an infinite, eternal, independent, intelligent Being; and who, to avoid the name of Epicurean atheists, teach also that this supreme Being made the world; though, at the same time, they agree with the Epicureans in this, that God does not at all concern himself in the government of the world, nor has any regard to or care of what is done therein. The second sort of deists are those who believe not only the being, but also the providence of God, with respect to the natural world; but who, not allowing any difference between moral good and evil, deny that God takes any notice

* Leland's View of Deistical Writers, vol. i. pp. 2, 3.

of the morally good and evil actions of men: these things depending, as they imagine, on the arbitrary constitution of human laws. A third sort of deists there are who believe in the natural attributes of God and his all-governing providence, and have some notion of his moral perfections, yet deny the immortality of the soul; believing that men perish entirely at death, and that one generation shall perpetually succeed another, without any future restoration or renovation of things. A fourth, and last sort of deists, are such as believe the existence of a supreme Being, together with his providence in the government of the world, as also all the obligations of natural religion; but so far only as these things are discoverable by the light of nature alone, without believing any divine revelation.

Some of the deists have attempted to overthrow the christian dispensation, by representing the absolute perfection of natural religion. Others, as Blount, Collins, and Morgan, have endeavoured to gain the same purpose, by attacking particular parts of the christian scheme, by explaining away the literal sense and meaning of certain passages, or by placing one portion of the sacred canon in opposition to the other. A third class, wherein we meet with the names of Shaftsbury and Bolingbroke, advancing farther in their progress, expunge from their creed the doctrine of future existence, and annihilate among them all the moral perfections of the Deity.

Many of the modern deists in Europe are said to be of that class, who deny the immortality of the soul, and any future state of existence.

The deists of the present day are distinguished by their zealous efforts to diffuse the principles of infidelity among the common people. Hume, Bolingbroke, and Gibbon, addressed themselves solely to the more polished classes of the community; and would have thought their refined speculations debased by an attempt to enlist disciples among the populace. But of late the writings of Paine and others have diffused infidelity among the lower classes of society:* and deism has even led to atheism, or a disbelief of all superior powers.†

* President Dwight, in his Centurial Sermon, delivered January 7. 1801, energetically describes the various attempts which modern infidels make

† Leland's View of Deistical Writers, vol. i. pp. 2, 3. Broughton's Historical Library, vol. i. p. 316. Voltaire's Universal History, vol. ii. p. 259. Ogilvie's Inquiry, p. 57. Hall's Sermon on Modern Infidelity.

SCEPTICS.

THIS sect derive their name from the greek verb σκεπτομαι, *to consider*, from their leading character, which is, to call in question the truth of every system of opinions adopted by other sects, and maintain that every thing is uncertain.*

It is the office of the sceptic philosophy to compare external phenomena with mental conceptions, and discover their inconsistency, and the consequent uncertainty of all reasoning from appearances. Its end is to cure that restlessness which attends the unsuccessful search after truth, and by means of an universal suspension of judgment to establish mental tranquility. Its fundamental principle is, that to every argument, an argument of equal weight may, in all cases, be applied.†

The sceptic admits no tenets, not because he discredits the immediate testimony of the senses, but because he refuses his assent to those doubtful points which science undertakes to determine. He does not deny that he can see, hear, or feel; but he maintains that the inferences which philosophers have drawn from the reports of the senses are doubtful; and that any general conclusion deduced from appearances may be overturned by reasonings equally plausible with those by which it is supported. Scepticism allows the existence of sensible appearances, because the impression which external objects make upon the power of perception produces an irresistible conviction of their reality; but it demurs upon

use of to spread their sentiments. "Their writings (says he) have assumed every form, and treated every subject of thought. From the lofty philosophical discourse, it has descended through all the intervening gradations to the newspaper paragraph; from the sermon to the catechism, from regular history to the anecdote, from the epic poem to the song, from the formal satire to the jest of the buffoon. Efforts in vast numbers have also been made to diffuse infidelity in a remark unexpectedly found in a discourse where a totally different subject was under consideration, in a note subjoined to a paper on criticism or politics, in a hint in a book of travels, or a stroke in a letter of civility. In these, and the like cases, the reader was intended to be taken by surprise, and to yield his judgment before he was aware of being called to judge. The number and variety of the efforts have also been increased beyond example; have poured from innumerable presses, and from all civilized countries; have been sold at the lowest prices, and given gratuitously; and have been circulated with vast industry, and by innumerable hands, through christendom. The intention of this amazing multitude of exertions has plainly been to astonish and discourage their adversaries, to amaze and overwhelm their readers, and to persuade insensibly the mass of mankind that the world was converted to infidelity."

* Gale's Court of the Gentiles.

† Enfield's History of Philosophy, vol. i. p. 499.

the positions which are advanced concerning the phenomena of nature. As far as concerns the offices of common life, the sceptic acquiesces in appearances; being necessarily impelled to conform to them by his natural appetites and passions. Hence he listens to the calls of nature, conforms to established customs, and practises useful arts.*

Pyrrho, a greek philosopher, was the founder of this sect.—An account of the ancient sceptics, or Pyrrhonists, is given in the introduction to this work.

Some literary characters among the moderns, who were distinguished by their acuteness and sagacity, from observing the remarkable difference of sentiment which reigned among the jarring sects, took occasion to revive Pyrrhonism, and to represent truth as unattainable by such a short-sighted being as man.

The restorers of Pyrrhonism began by shewing the narrowness of the human understanding; and afterwards exaggerated the difficulties attending the pursuit of truth, so as to render the search fruitless.†

Modern scepticism differs in many respects from ancient Pyrrhonism, and appears in various forms. Some writers have wholly denied the power of the human understanding to investigate truth; and, with the ancient Pyrrhonists, have attempted to bring into discredit both the principles and the method of reasoning which have been commonly employed in the pursuit of knowledge. Others have busied themselves in starting doubts and difficulties on particular topics of enquiry, and endeavoured to involve every subject in uncertainty; while others, more cautious than the rest, have made use of the weapons of scepticism against the hypothetical method of investigating truth, for the general purpose of curbing the arrogance of dogmatism, or with the particular design of turning the study of nature out of the channel of conjecture into that of experiment. In theology, scepticism is sometimes laboring on the one hand to overturn the sacred edifice of divine revelation, and sometimes on the other to support the interest of superstition, or of fanaticism, by declaiming on the imbecility of human reason.‡

* Enfield's History of Philosophy, vol. i. p. 489.

† Formey's History of Philosophy.

‡ Enfield's History of Philosophy.

The celebrated Monsieur Bayle,* author of the Historical and Critical Dictionary, who was born in 1647, has been considered as one of the most powerful advocates for scepticism among the moderns.

The ingenious Mr. Hume makes a distinguished figure among the sceptics who deny the authority of divine revelation. The chief aim of his philosophical writings is to introduce doubt in every branch of physics, metaphysics, history, ethics, and theology. "There is (says this celebrated author) a species of scepticism, antecedent to study and philosophy, which is much inculcated by Des Cartes and others as a sovereign preservative against error and precipitate judgment. It recommends an universal doubt, not only of our former principles and opinions, but also of our very faculties; of whose veracity we must assure ourselves by a chain of reasoning deduced from some original principles which cannot be fallacious or deceitful. † There is another species of scepticism, antecedent to all study and philosophy, where men are supposed to have discovered either the absolute fallaciousness of their mental faculties, or their own unfitness to reach any fixed determination in all those various subjects of speculation about which they are commonly employed. There is a kind of scepticism which gives the vulgar a general prejudice against what they do not easily understand, and makes them reject every principle which requires elaborate reasoning to prove and establish." ‡

The principal arguments of the Perrhonians, or sceptics, are as follow; If we except faith and revelation, we can have no other certainty, as to the truth of principles, than that we naturally feel and perceive them within ourselves. But this inward perception is no convictive evidence of their truth; for without faith we cannot have any assurance whether we are made by a

* Bayle was educated in the protestant religion. But while he was pursuing his studies in the Jesuits' college at Thoulouse, a Romish priest, observing the unsettled state of his mind, prevailed upon him to submit his judgment to the authority of the church; and not without much surprise and regret on the part of his friends, he made a public profession of the catholic faith. Not long afterwards, however, he was induced, by the arguments and persuasions of his brother, a protestant ecclesiastic, to recant his precipitate conversion, and return to the profession of the reformed religion. See Enfield's History of Philosophy.

† Hume's Essays, vol. iv. p. 210. ‡ Hume's Dialogues, p. 29.

good God or an evil demon; whether we have not existed from eternity, or been the offspring of chance. It may be doubted whether the principles within us be true, false, or uncertain, in correspondence to our original. It is by faith alone that we can distinguish whether we are asleep or awake; for in our sleep we as strongly fancy ourselves to be waking, as when we really are so; we imagine we see space, figure, and motion; we perceive the time pass away, and are to all intents as in our most wakeful hours. Since one half of our life is spent in sleep, in which we have not really any idea of truth, (all which passeth within us being mere illusion) who can tell but that the other part of our life, in which we fancy ourselves awake, is a second sleep, little different from the former?*

Some have thought that the supporting false opinions for the sake of argument in public or private disputation, is one great source of scepticism and infidelity among literary men.†

It is supposed that the opinions of deists and sceptics‡ have spread more during a part of the last century, and in the present, than in any former æra since the resurrection of letters.

* Pascal's Thoughts, p. 88. † Percival's Dissertations, p. 122.
‡ Ogilvie's Inquiry, p. 58.

A SHORT VIEW

OF THE

Different Religions

OF THE SEVERAL

People and Kingdoms of the Habitable World.

RELIGIONS OF EUROPE.

PREVIOUS to an account of the religion of particular countries in this quarter of the world, it may perhaps be entertaining to take a general view of the whole.

The religions of Europe are the *christian*, *jewish*, and *mahometan*. The two first are spread all over Europe; the first and last are the only established ones, the jewish being merely tolerated. The chief divisions of the christian, are the Greek, the Roman Catholic, and the Protestant. The greek religion is established only in Russia, and tolerated in some parts of the Austrian dominions, in Poland, and chiefly in Turkey. The Armenians and Nestorians are sub-divisions of the greek church. Of the Roman Catholic church, Jansenism is a sub-division.

The protestant religion is divided into the Lutheran and Calvinistic, or reformed religion. Of the former, the episcopal church of England and Ireland is a branch; of the latter, the presbyterian church of Scotland. There are besides many denominations, the principal of which are Arminians, Mennonists, Socinians, Unitarians, Moravian Brethren, Quakers, and Methodists. The proportion of the surface of the countries in which the protestant religion is established, to those in which the Roman Catholic religion prevailed before the French revolution, was nearly

as three to four. The number of Roman Catholics was then estimated at ninety millions: the number of protestants at twenty-four millions. Some few of the Laplanders, and others who inhabit the extreme northern parts of Europe, are pagans.*

New and unprecedented efforts have been made, and are fast increasing in England, Scotland, and Germany, for the conversion of the heathen.

It is said that the mahometan religion is on the decline, and that the sensible part of the Turks incline much to deism. The situation of the jews of late has been rendered more comfortable than it was formerly, in several parts of Europe.†

EAST AND WEST GREENLAND.

THE Greenlanders believe the immortality of the soul, and the existence of a variety of superior and inferior spirits, among whom are a good and bad spirit of the first rank. They call the good spirit *Thorngarsuk*. The Angukuts, or priests, who are supposed to be his immediate successors, form very different opinions with regard to his nature, form, and place of residence. They suppose all the elements are filled with spirits, from which every angukut is supplied with a familiar spirit, called *thorngak*, who is always ready when summoned to their assistance. They pretend to cure diseases by spells and charms, to converse with their god Thorngarsuk, and to promulgate his commands.‡

As the Greenlanders acquire the best of their subsistance from the sea, most of them place their elysium in the abysses of the ocean: there dwells their god Thorngarsuk. There a joyous summer and shining sun are perpertual. There is a fair limpid stream, and an exuberance of their favourite food, caught without toil: it is even found boiling in a great kettle. But none must enter this blessed abode but those who have been dexterous and diligent in business. Industry is with them the capital virtue.

Under the protection of the Danish settlements in West

* Zimmerman's Political Survey of Europe, for 1787, pp. 16, 17.

† See President Dwight's Discourse, 1798; and Encyclopædia, vol. viii, p. 690. See also the article Jews.

‡ Jones's Universal Grammar, vol. i. p. 134.

Greenland, the Moravian Brethren have missionaries, and very useful establishments.* There are at this time three of the Brethren's congregations in Greenland, New Hernhuth, and Litchtersels, and Litchtenan.

The number of Greenlanders whom the missionaries baptized from 1739 to 1762, at New Hernhuth, amount to seven hundred, besides those baptized at Litchtersels. The congregation at New Hernhuth consists at present of four hundred and twenty-one baptized persons, of whom one hundred and seventy-four are communicants.†

LAPLAND.

THE Laplanders believe in a good and evil principle, which they suppose to be at continual variance, and the prevalence of either productive of the happiness or misery of mankind. They believe a *metempsychosis*, or transmigration of souls, and pay their adoration to certain genii, who, they suppose, inhabit the air, mountains, lakes, &c. They also place an implicit faith in magic: and their magicians, who are a peculiar set of men, make use of what they call a drum, made of the hollowed trunk of a fir, pine, or birch-tree, one end of which is covered with a skin. On this they draw, with a kind of red colour, the figures of their own gods, as well as of Jesus Christ, the apostles, the sun, moon, and stars, birds, and rivers. On these they place one or two brass rings, which, when the drum is beaten with a little hammer, dance over the figures; and according to their progress, the sorcerer prognosticates.‡

Many of the Laplanders who are subject to Russia are still pagans. The natives of those districts under the dominion of Sweden and Denmark are Lutherans. Swedish Lapland contains about eight churches, which in some parts

* The Moravian Brethren have distinguished themselves by their exertions to convert the heathen. Their success has been great among the Greenlanders, and in the Danish West-India islands. They have also sent missionaries among the American Indians, and the Esquimaux, on the coast of Labrador, who have met with great success. They have attempted to preach the gospel to the Tartars, and to the Hottentots. In the year 1788, they had in their societies above fifteen thousand converted heathen. See La Trobe's History of the Mission of the United Brethren in North America.

† Crantz's History of Greenland, vol. i. p. 201. vol. ii. pp. 397—443.

‡ Guthrie, p. 96.

lie at so great a distance from each other, that a native is frequently obliged to travel three days, in order to attend divine service. The Laplanders have now a translation of the new testament in their language, and many of the natives are able to read and write.*

DENMARK.

THE establised religion in this kingdom is the Lutheran, which was introduced in 1536. Missions for the conversion of the pagans are established in the more remote possessions of the crown in Lapland, Greenland, and Tranquebar.† The Danish clergy consist of bishops, provosts, and ministers. In Denmark there are six bishops, four in Norway, and two in Iceland. Of these the bishops of Zealand have the precedence, and are the metropolitans, there being no archbishops. The bishops are called, in publie acts, superintendants. All ecclesiastical affairs are subject to the regulations and the jurisdiction of the college of supreme inspectors. The provosts convene every six months a subordinate meeting of the ministers under their inspection, in which they preside, and over which they exercise a jurisdiction; from which an appeal lies to the supreme inspectors.‡

The Calvinists enjoy great freedom in the Danish territories; though in some places they are not allowed to make proselytes, or to preach against other religions. Papists and Mennonites are under greater restrictions: they cannot marry Lutherans without a license, and must educate the children of both sexes Lutherans. Lutheran preachers who deviate from the established doctrines are deposed, but the government allows them pensions.§

* Encyclopædia, vol. ix. p. 572.

† The Moravians have missionaries established in the Danish West-India islands. Two Moravian missionaries formed the project; and were exceedingly desirous of selling themselves as slaves, that they might have an opportunity of preaching Christ to the negro slaves at St. Thomas's. They supposed that a teacher, by becoming himself a slave, might be always among them, and hence able to instruct them without interruption. Upon being informed that no white persons could, according to law, be admitted as slaves, they purposed to work at a trade for a livelihood, and arrived at St. Thomas's, December 15. 1732. Their sufferings in the beginning of the mission were exceedingly great, but at length their labours were crowned with abundant success. To use the words of one of the Moravian society, "Many thousands are now gathered around the throne of the Lamb from that quarter; and about ten thousand, in our connexion, are at present belonging to his church here on earth." See Baptist Annual Register.

‡ Zimmermann, p. 62.

§ Erskine's Sketches of Church History for 1790, p. 215.

SWEDEN.

THE religion established in Sweden is Lutheran, which the sovereign must profess, and is engaged to maintain in the kingdom. Calvinists, Roman Catholics, and Jews, are tolerated. The superior clergy of Sweden have preserved the dignities of the Roman Catholic church. It is composed of the archbishop of Upsal, of eleven bishops, and one hundred and ninety-two provosts, or presidents. The jurisdiction, in ecclesiastical matters, is in the hands of nineteen consistories. The number of inferior clergy, comprehending the ministers of parishes, &c., amounts only to one thousand three hundred and eighty seven.*

The diet at Stockholm, in 1779, granted the free exercise of religion to strangers settling in Sweden; yet so that they should be incapable of offices in the state, restrained from public schools, seminaries and monasteries, for spreading their opinions, and not allowed public ceremonies and processions.†

It appears from a narrative of a tour through Sweden, lately published in German, that the Swedenborgists are successfully and rapidly propagating their sentiments in that country; and that a large number of the men of genius and science in the kingdom are of that denomination. The two principal associations of the Swedenborgists, are those of Stockholm and London. From them originated the proposition of abolishing the slave trade, and the richest among them have zealously collected immense sums to found the colony of Sierra Leona, on the west coast of Africa.‡

RUSSIA.

THE established religion in this empire is the greek. This church keep lent and other days of fast, which are very numerous, with the utmost strictness; its liturgy in Russia continues to be read in the old Sclavonian language. There is a sect of dissenters who call themselves christians of the old faith, but who are called apostates by the established church: the differences between them relate chiefly to ceremonies. The church is not subject to the jurisdiction of the patriarch of Constantinople, but has been governed

* Zimmermann, p. 78. † Erskine, p. 215.
‡ Monthly Magazine for 1798, vol. vi. p. 456.

since the time of Peter the Great by a national council, called the Holy Synod, composed of a president, two vice-presidents, and nine other members. The Russian clergy consist of three metropolitans; viz. those of Kiew and Tobolsk, and the newly appointed metropolitan of Georgia; of twenty-eight bishops, independent of the metropolitans, and subject to the authority of the synod, who preside over dioceses, called Eparchies, and of proto-popes, popes, and deacons. Marriage is forbidden to the archbishops and bishops, but allowed to the inferior clergy. There are four hundred and seventy-nine convents for men, and seventy-four for women, containing about seventy thousand persons. The convents of monks are governed by presidents, called Archimandrites; those of nuns by women, called Igumenias. Above nine hundred thousand peasants belong to the estates in possession of the clergy.*

There are numerous ceremonies in the worship of the greek church.† The *great sanctification of the waters* is performed at St. Petersburgh twice in the year, in commemoration of the baptism of our Saviour. This ceremony, which is one of the most magnificent in the greek church, is celebrated in the following manner:

A pavilion, supported by eight pillars, under which the chief part of the ceremony is performed, is erected on the Moika, a stream which enters the Neva, between the winter palace and the admiralty. This pavilion is painted and richly guilt; on the top is a gilded figure of St. John; on the sides are pictures of our Saviour, represented in different situations; and immediately over the hole, which is cut through the ice into the water, the figure of a dove is suspended. This place, which is called‡ the Jordan, is surrounded with a temporary fence of fir branches. A plat-

* Zimmermann, p. 44.

† A modern English author asserts, that the church service in Russia is entirely performed in the Sclavonian tongue, which the people do not understand, as it is very different from the modern Russian; and that this service consists in abundance of trifling ceremonies, long masses, singing, and prayers; all which are performed by the priests, the congregation only repeating, "Lord, be merciful to me." They sometimes add a lecture from one of the fathers; but there are few churches in which sermons are ever delivered, and even in these they preach but seldom. See Payne's Epitome of History, vol. i. p. 91.

‡ Anecdotes of the Russian Empire.

form of boards, covered with red cloth, is laid for the procession to go upon, guarded also by a fence of boughs. After the liturgy is finished in the chapel of the imperial palace, the clerks, the deacons, the priests, the archimandrites, and bishops, dressed in their richest robes, and carrying in their hands lighted tapers, the censer, the gospel, the sacred pictures and banners, proceed from the chapel to the jordan, singing the hymns appointed in the office; being followed by the empress, the grand duke, and the whole court. All the troops in the city are drawn up round the place; the standards of the regiments are also planted round it. After the rite is performed with customary prayers and hymns, all who are present have the happiness of being sprinkled with the holy water: the standards of the army and the artillery receive similar consecration, and the ceremony is concluded with a triple discharge of musquetry.

The Russians believe that such virtue remains in the waters after this ceremony, that those taken in the night, when the service is performed in the church, will remain uncorrupt for years, and be as fresh as water immediately taken from the spring or river.*

Beside the greek church all other religious professions are tolerated, and enjoy the free exercise of their worship. No person is excluded from any office or employment on account of his religion. Livonia, and some other provinces, which formerly belonged to Sweden, are of the Lutheran persuasion. The Roman Catholics inhabit the Polish provinces, in which the order of the Jesuits is still tolerated,† and under the government of the catholic archbishop of Mohilow. The jews are tolerated in or near the Polish provinces. The Armenians have a bishop of their own residing at Astracan. In the province of Saratow there are several flourishing settlements

* King's History of the Greek Church, pp. 384, 385.

† The late Catherine the second had granted the Jesuits in her dominions the power of electing a vicar general to preside over the society, with all the privileges which that institution formerly enjoyed, provided only they were compatible with the laws of her empire; and without waiting for the consent of the holy see, she entitled the bishop of Mallo archbishop of Mohilow of the Roman church. The Jesuits in Russia were permitted to live according to their monastic rules; they were allowed to take novices; their colleges were frequented by young men of the most distinguished families in Lithuania and Russia; and nothing was wanting to their complete resurrection, the object of all their hopes and of all their intrigues, but the formal acknowledgment of Pius the sixth. See Life of Pius vi. vol. i. p. 63.

of Moravian brethren. Of the Asiatic nations belonging to this vast empire, some are mahometans; others worship the dailai lama of Thibet, and others have a form of paganism peculiar to themselves.*

For three centuries past it has been the practice of the Russian sovereigns to indulge strangers in the free enjoyment of their religious worship; and under the name of strangers, appear to have been included those numerous tribes, or nations, which have been adopted into the Russian empire by submission or conquest. This policy has probably been derived from the Turks, and other eastern nations; and it has in latter reigns been enforced by the necessity of inviting strangers, in order to carry into effect the great plans of civilization and improvement which have been transmitted from one sovereign to another. The account in question was drawn up in the reign of the late empress Catherine, whose managing spirit reduced this, like every other public concern, into a system. The following are its essential points: All religions are tolerated in Russia. Christians of every denomination, jew, mahometan, pagan, may each worship his God, or gods, in the way his father has done before him. Neither is there any thing like a religious test for admission to public offices. The first persons in the civil and military departments, are Greek, Roman Catholic, Lutheran, Calvinistic, &c., as it may happen. The sovereign's choice is a sufficient qualification, nothing existing to controul it. Yet there is a national church, strongly marked by its privileges, and perfectly secured against the dread of all other churches' innovation: for though the different sectaries may change at pleasure from one church to another, yet the true native Russian must inviolably adhere to the religion in which he was born—the *greek*: any change in him is apostacy; and foreign ecclesiastics are forbidden to receive a Russian into their communities. Nay, if a foreigner once conforms to the established religion, he is fixed in it for ever. If a foreigner's children, in defect of a clergyman of his own profession, chance to receive baptism from a greek priest, they must likewise ever remain members of the national church. Moreover: in marriages between a Russian and a foreigner, the offspring, without a very particular dispensation from court, must be educated in

* Zimmermann, p. 45.

the greek faith. The marriages, even of strangers, must always be performed according to the Russian mode; but this imposes no subsequent obligation on the parties, or their children.*

SCOTLAND.

THE established religion is the presbyterian, which was introduced in the year 1561, by John Knox, a disciple of Calvin. While the celebrated Scotch historians acknowledge that there were many faults in the character of this reformer, he is allowed to have possessed ardent piety, indefatigable activity, an integrity which was superior to corruption, and a courage which could not be shaken by dangers or death.†

The declared principles of the national church of Scotland are contained in the Westminster confession of faith.

The highest ecclesiastical authority in Scotland is the general assembly, which we may call the ecclesiastical parliament of Scotland. It consists of commissioners, some of whom are laymen, under the title of ruling elders, from presbyteries, royal burghs, and universities.

Appeals are brought from all the other ecclesiastical courts in Scotland to the general assembly, and no appeal lies from its determinations in religious matters. Provincial synods, which are composed of a number of the adjacent presbyteries, are next in authority to the general assembly. Subordinate to the synods are presbyteries, sixty-nine of which are in Scotland, each consisting of a number of contiguous parishes. A kirk session is the lowest ecclesiastical judicatory in Scotland, and its authority does not extend beyond its own parish. The members consist of the ministers, elders, and deacons.—A vast number of seceding congregations are to be found in the Lowlands.‡

Episcopacy, from the time of the restoration in 1660, to that of the revolution in 1688, was the established church of Scotland. But the bishops refused to recognize King William's title, which involved them in various difficulties. In 1788 the Scotch bishops

* Monthly Magazine for 1799, p. 19. Took's View of the Russian Empire.
† See Robertson's and Stuart's Histories of Scotland.
‡ Guthrie, p. 169.

unanimously agreed to submit to the government of George the third. The English bishops supply Scotland with clergy, qualified according to law. The prejudices which gave occasion to the penal laws are now no more. A religious dissenting from the establishment is not considered as inconsistent with the safety of government.*

There are in Scotland a few Quakers, many Papists, and other professions, who are denominated from their preachers. At Montrose there is a society of Unitarians, among whom are several Antipedobaptists; every member having it at his option to baptize his children when young, or to defer that ceremony till they arrive at the years of discretion. They admit alike Arians and Socinians; but they are all fixed concerning the divine unity, and the supreme Godhead of the Father.†

A number of ministers, in and about Edinburgh, of different denominations, have lately formed themselves into a missionary society, to act in concert with another of the same kind established in Glasgow, and also to maintain a correspondence with the missionary society in London.

ENGLAND.

THE established religion of this kingdom is that of a protestant episcopacy. The sovereigns of England, ever since the reign of Henry the eighth, have been styled the *Supreme Heads of the Church*; but this title conveys no spiritual meaning, as it only denotes the legal power to prevent any ecclesiastical differences; or, in other words, to substitute the king in place of the pope before the reformation, with regard to temporalities, and the internal economy of the church. The kings of England never intermeddle in ecclesiastical disputes, unless by preventing the convocation from sitting to agitate them, and are contented to give a sanction to the regal rights of the clergy.

The church of England, under this description of the monarchical power over it, is governed by two archbishops and twenty-four bishops.‡ The two archbishops are those of

* Skinner's Ecclesiastical History of Scotland, vol. xi. p. 688.

† Lindsey's View of the Unitarian Doctrine, &c., p. 559.

‡ It is an article in the ecclesiastical establishment of England, that the king has the right to the nomination of bishops.

Canterbury and York, who are both dignified with the address of *your grace*. The former is first peer of the realm, as well as metropolitan of the English church. He is enabled to hold ecclesiastical courts upon all affairs which were formerly cognizable in the court of Rome, when not repugnant to the law of God, or the king's prerogative. The bishops are addressed by the appellation of *your lordships*, styled *right reverend fathers in God*, and take the precedence of all temporal barons. They are to examine and ordain priests and deacons, to consecrate churches and burying places, and to administer the rite of confirmation.

The dignitaries of the church of England, such as deans, prebends, and the like, have generally large incomes. England contains about sixty archdeacons, whose business it is to visit the churches twice or thrice every year. Subordinate to them are the rural deans, formerly styled arch-presbyters, who signify the bishop's pleasure to his clergy, the lower class of which consists of priests and deacons.

The ecclesiastical government of England is lodged in the convocation, which is a national representative, or synod, and answers pretty nearly to the ideas we have of a parliament.*

The first principle of the church of England is, that the scriptures are the sole ground of faith. The articles of this church embrace the leading ideas of Calvinism. They assert the doctrine of a divine trinity in the unity of the Godhead, and also adopt all the other articles of faith which are set forth in the Athanasian, the Nicene, and Apostles' creed.

The test-laws are still in force, and deprive of eligibility to civil and military offices all who cannot conform to the established worship.† The dissenters have made several unsuccessful applications for the repeal of this act. It is said that the refusal of government to repeal the test and corporation acts has increased the number of dissenters. At present the proportion of the non-conformists to the members of the church of England is supposed to be as one to five.‡

The moderate clergy of the

* Guthrie, p. 22.

† See Dr. Price's Sermon on the Love of our Country,

‡ Evans's Sketch of Religious Denominations.

church of England treat the protestant dissenters with affection and friendship; and though the hierarchy of their church, and the character of bishops, are capital points in their religion, they consider their differences with the presbyterians, and even with the baptists, as not being very material to salvation. Nor, indeed, do many of the established church think that they are strictly and conscientiously bound to believe the doctrinal parts of the thirty-nine articles, which they are obliged to subscibe before they can enter into holy orders. Several of them have of late contended in their writings, that all subscriptions to religious systems are repugnant to the spirit of christianity. Some doctrines, which were formerly generally considered as too sacred to be opposed, or even examined, are now publicly controverted, particularly the doctrine of the trinity. Places of worship have been established in which that doctrine has been openly renounced; and several clergymen have thrown up valuable livings in the church, assigning their disbelief of that doctrine as the motive of their conduct.*

The modern English presbyterians, in their ideas of church-government, differ little from the independents, or congregationalists, who hold the independency of congregational churches, without any respect to doctrine; and in this sense, almost all the dissenters in England are now become independents. As to doctrine, the presbyterians are generally Arminians, and many of them Arians, or Socinians. The independents are generally Calvinists.

The baptists, in England, are divided into *General* and *Particular Baptists;* viz. Arminians and Calvinists, the latter of whom formed a missionary society in 1792, for evangelizing the heathen.

The Methodists still frequent the places of worship erected by Mr. Whitfield, and profess a great respect for his memory. Mr. Wesley lately erected a very large place of public worship near Moorfields; and had under him a considerable number of subordinate preachers, who propagate his opinions, and make proselytes throughout the kingdom with great industry.† It is computed, that in the three kingdoms of England, Scotland, and Ireland, there are eighty thousand Methodists.

The body of Arminian Methodists, who derive their

* Guthrie, p. 221.

† Guthrie, p. 222.

name and order from Mr. Wesley, pursue the plan laid down by him. During his life, such was his personal influence, that it rendered his recommendations the general rule of their society; so that his people, throughout the British dominions, to which also America might be added, looked up to him as their president and director. He accustomed all his congregations to his plan of itinerancy, and a frequent change of ministers: a general conference annually fixed the stations of the preachers. The same steps have been pursued since Mr. Wesley's death: they admit no president, but a few of the most able preachers sway their deliberations. Their activity and zeal continue undiminished, and the impulse given to this great machine is continued in the same line of direction by those who sit in the annual conference. For some time past they have had an ordination among themselves, and now the people generally communicate with their own teachers: their connexion with the established church is hereby greatly weakened; and it will probably issue in a complete separation, not from any aversion to episcopal government, but from despair of procuring episcopal ordination for the pastors whom they have chosen.

The followers of Mr. Whitfield are, in the aggregate, a body nearly as numerous as the former, but not so compact and united. Their principles being Calvinistic, recommended them especially to the various denominations of dissenters, and to those of the reformed religion in Scotland and abroad. A great number of these joined Mr. Whitfield, as well as multitudes who left the established church. These were formed into congregations in divers places, who, though considering themselves as one body, have not the same union and interchange as the followers of Mr. Wesley. The first and principal of the churches at Tottenham-court observes the church ceremonials and liturgy: the others use, in general, free prayer: yet these consider themselves not as distinct independent churches, but formed under a federal connexion; and some of these have no fixed pastor, but are supplied by rotation of ministers. They have an ordination among themselves; and the Methodists are every day growing more into bodies of real dissenters, and losing the attachment to the church which was at first strongly

preserved: yet they continue very different from the Independents, whom they most resemble, in a variety of particulars respecting itinerancy, church-government, change of ministers, and mutual and more open communion. This denomination have increased since the death of Mr. Whitfield, their founder.*

The number of Roman Catholics in England is estimated at sixty thousand.† They have about three hundred and fifty priests. Some peers of the kingdom, and several other ancient and opulent families belong to this communion, whose exercise of religion is under gentle restrictions: their number is said to be decreasing. There are about sixty thousand Quakers, and twelve thousand jewish families. The numerous French and German inhabitants in London form several Lutheran and Calvinistic parishes.

Swedenborg's writings are admired by many in England. There is even a chapel erected in London, which is called the New-Jerusalem chapel.‡

There are many deists in England, though deistical writings appear at present not so frequently as they did about fifty years ago.

A society was formed in England in 1795, consisting of evangelical ministers, and lay brethren of all denominations, for propagating the gospel among the heathen. This society is formed on a new plan: for though some former societies have accepted donations from men of different denominations, the government was confined to one. But here are episcopalians, Methodists, Presbyterians, and Independents, all united in one society; all joining to form its laws, to regulate its institutions, and to manage its various concerns. Otaheite, and the neighbouring South Sea islands, were fixed upon by the society, as the first places for the missionaries to begin their labours. But it was resolved by them that missions as early as possible should be attempted to the coast of Africa, or to Tartary, by Astracan; or to Surat, on the Malabar coast; or to Bengal, on the Coromandel coast; or to the island of Sumatra, or to the Pelew islands.

* Haweis's Church History, p. 260.

† Several new chapels have been built, both in London and other parts of England, since the arrival of the French clergy, which seems to indicate an increase of the catholics; but what is its proportion to their former number has not yet been ascertained.

‡ Wendeborn's View of Religion.

Numerous missionary societies are formed, and are still increasing in England; most of them in connexion with the great society in London, and all in friendly correspondence and co-operation with it.

WALES.

THE established religion is that of the church of England. Some ancient families are Roman Catholics. And it is certain that the principality contains great numbers of protestant dissenter.*

IRELAND.

THE established religion is the same with that of England. The Irish church is governed by four archbishops, and eighteen bishops. By far the greatest part of the Irish nation, however, are Roman Catholics. Their clergy are numerous, and their chiefs take the titular dignities from those dioceses in which they reside.†

Ireland contains as many denominations as England; particularly Presbyterians, Baptists, Quakers, and Methodists, who are all connived at, or tolerated.‡ There is not any religious test in this country.

FRANCE.

THE established religion in this kingdom was the Roman Catholic, in which their kings have been so constant, that they have obtained the title of *most christian;* and the pope, in his bull, gives the king of France the title of *eldest son of the church.* The Gallican clergy were, however, more exempt from the temporal dominion of the pope, than some others who professed the Roman Catholic religion. The pope never could excommunicate the king of France, nor absolve any of his subjects from their allegiance. The liberties of the Gallican church depend upon two maxims, which have always been looked upon in France as indisputable.—(1.) That the pope has not authority to command any thing in general or particular in which the civil rights of the kingdom are concerned.—(2.) That though the pope's supremacy is owned in spiritual matters,

* Zimmermann, p. 235. † Ibid. ‡ Guthrie, p. 443.

yet his power is limited and regulated by the decrees and canons of ancient councils received in the realm.*

In the established church Jansenists were very numerous. The bishoprics and prebends were entirely in the gift of the king; and no other catholic state, except Italy, had so numerous a clergy as France. There were in this kingdom eighteen archbishops, one hundred and eleven bishops, one hundred and sixty-six thousand clergymen, and three thousand four hundred convents, containing two thousand persons devoted to a monastic life.

Since the repeal of the edict of Nantz, the protestants have suffered much from persecution. A solemn law, which did much honour to Lewis the sixteenth, late king of France, gave to his non-Roman Catholic subject, as they were called, all the civil advantages and privileges of their Roman Catholic brethren.

The above statement was made previously to the French revolution: great alterations have taken place since that period. And it may be interesting to those who have not the means of fuller information, to give a sketch of the causes which gave rise to those important events.

It has been asserted, that about the middle of the last century a conspiracy was formed to overthrow christianity, without distinction of worship, whether protestant or catholic. Voltaire, de Alembert, Frederic the second, king of Prussia, and Diderot, were at the head of this conspiracy. Numerous other adepts and secondary agents were induced to join them. These pretended philosophers used every artifice that impiety could invent, by union and secret correspondence, to attack, to debase, and annihilate christianity. They not only acted in concert, sparing no political or impious art to effect the destruction of the christian religion, but they were the instigators and conductors of those secondary agents whom they had seduced, and pursued their plan with all the ardour and constancy which denotes the most finished conspirators.†

The French clergy amounted to one hundred and thirty thousand, the higher orders of whom enjoyed immense revenues; but the cures, or great body of acting clergy, seldom possessed more than

* Broughton's Historical Library, vol. i. p. 247.

† Barruel's History of Jacobinism, vol. i.

about twenty-eight pounds sterling a year, and their vicars about half the sum. The clergy as a body, independent of their tithes, possessed a revenue, arising from their property in land, amounting to five millions sterling annually: at the same time they were exempt from taxation. Before the levelling system had taken place, the clergy signified to the commons the instructions of their constituents, to contribute to the exigencies of the state in equal proportion with the other citizens. Not contented with this offer, the tithes and revenues of the clergy were taken away; in lieu of which it was proposed to grant a certain stipend to the different ministers of religion, to be payable by the nation. The possessions of the church were then considered as national property by a decree of the constituent assembly.* The religious orders; viz. the communities of monks and nuns, possessed immense landed estates; and after having abolished the orders, the assembly seized the estates for the use of the nation: the gates of the cloisters were now thrown open.† The next step of the assembly was to establish what is called *the civil constitution of the clergy*. This, the Roman Catholics assert, was in direct opposition to their religion. But, though opposed with energetic eloquence, the decree passed, and was soon after followed by another, obliging the clergy to swear to maintain their civil constitution. Every artifice which cunning, and every menace which cruelty could invent, were used to induce them to take the oath: great numbers, however, refused. One hundred and thirty-eight bishops and archbishops, sixty-eight curates, or vicars, were on this account driven from their sees and parishes. Three hundred of the priests were massacred in one day in one city. All the other pastors who adhered to their religion were either sacrificed or banished from their country, seeking, through a thousand dangers, a refuge among foreign nations ‡ A perusal of the horrid massacres of the priests who refused to take the oaths, and the various forms of persecution employed by those who were attached to the catholic religion, must deeply wound the feelings of humanity. Those readers who are desirous of farther information, are referred to

* Encyclopædia, vol. xvi. p. 130.

† Barruel's History of the Clergy. ‡ Ibid.

Abbe Barruel's History of the clergy.*

Notwithstanding the sanguinary measures which have been used to exterminate religion in France, it appears that at present the people have liberty to worship the Deity in what manner they please.† Yet, notwithstanding they enjoy this privilege, an English gentleman, who had taken great pains to investigate the present state of religion in France, whose enquiries began soon after the dissolution of the reign of Robespierre, and have been attentively continued to the year 1799, gives the following account: "The late revolution in France afforded the philosophers that precious opportunity they had so long enthusiastically desired, of disseminating the principles of infidelity among the lower ranks of people. This was effected with zeal and rapidity, in deluges of pamphlets, books, and papers, from a farthing to six pence; and 'the poor (as it was at that time observed) got rid of their religion at a very easy expense.' Thus the lower people of France became philosophized as well as their betters, and christianity became confined to La Vendee, and amongst the peasantry of the distant provinces: even in those quarters it is losing

[* The causes of the French revolution, as stated by the able *Barruel*, are such as might be expected by a writer of his views and interests. Allowing what he has written in the main to be just, yet he does not appear to have taken a view of the subject sufficiently comprehensive. It has been thought that the causes of the revolution in the eighteenth century may be traced as far back, at least, as the revocation of the edict of Nantz, in the seventeenth, when the great body of French protestants, who were men of principle, were either murdered or banished, and the rest in a manner silenced. The effect of this sanguinary measure must needs be, the general prevalence of infidelity. Let the religious part of any nation be banished, and a general spread of irreligion must necessarily follow: such were the effects in France. Through the whole of the eighteenth century infidelity has been the fashion, and that not only among the princes and noblesse, but even among the greater part of the bishops and clergy. And as they had united their influence in banishing true religion, and cherishing the monster which succeeded it, so have they been united in sustaining the calamitous effects which that monster has produced. However unprincipled and cruel the French revolutionists have been, and however much the sufferers, as fellow-creatures, are entitled to our pity; yet, considering the event as the just retribution of God, we are constrained to say, "Thou art righteous, oh Lord, who art, and wast, and shalt be, because thou hast judged thus: for they have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy!"]

† On the 28th of May, 1795, a decree was obtained for the freedom of religious worship; and on the following June the churches in Paris were opened, and service was performed with great ceremony.

ground every day. There cannot be a more convincing proof of the general fury against religion, even in the early stages of the revolution, and the general intent of its final extirpation, than the horrid dilapidation and destruction by the mobs, of nearly all sacred edifices throughout France, when so many castles, the objects also of their vengeance, were left untouched. The prevailing opinion of many of the superior people and *literati*, is, as heretofore, *atheism*, or, as it is sometimes styled, *naturalism*. The works of Volney have contributed much to the dissemination of such principles among the people; probably it would not be too much to assert, that they are prevalent with the very lowest class. In proof of this, a variety of instances, at different periods of the revolution, might be adduced.

Since the revolution in France, protestantism is said to have decreased much; and the religion which remains is chiefly the Roman Catholic, with an affected display of all the ancient ceremonies, which they imagine to be politic in these times of total laxity in religious discipline.* No considerable attempts have been made to promote free inquiry with respect to religion, and to propagate the knowledge of pure christianity. The French public in general are said to be totally indifferent to the subject in all its branches; even books of infidelity have now no attraction, the public mind being absolutely satiated, or rather surfeited therewith. The chief attempts either in favour of religion, or in counteraction of the popular *atheism* of the country, were made by the remaining members of the old clergy, who were enabled to step forward on the unlimited toleration which was decreed; and by Thomas Paine, as the apostle, or head of the theophilanthropists.† Great expectations were entertained at the first opening of the churches which had been shut so long. The churches, both in Paris, and in various parts of the country, were remarkably well filled at first; and such accounts were transmitted to England, as to afford

* This account is confirmed by the testimony of a modern author, who observes that the reformed religion does not make any progress in France, but a fondness for the rites and ceremonies of the ancient system displays displays See Moody's Sketch of Modern France, for 1796 and 1797.

† This sect had formed various little societies in Paris, before their opinions were publicly known.

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great hopes of a considerable incipient change in the minds of the French; and, if authorities may be relied on, to attract considerable sums to that country in support of the catholic religion: however, it soon appeared that the greater part of the congregation were actuated by no better motives than curiosity, or even ridicule; and the places of worship soon became deserted. Paine had very little better success than the Roman Catholic party. The sect of theophilanthropists never extended beyond Paris; at least not in any degree to deserve mention; and there it has ever been confined to a few unimportant, or, as they have been called, Quakerly individuals. —In fine: one of the most striking features in the French character, from the commencement of the revolution to the present time, has been a total indifference to, or rather rooted contempt of religion of every sect and party; and this prejudice has been purely spontaneous: for, from the first, the zeal of the *sans cullottes*, against every thing generally held sacred, has even outstripped that of the philosophers, their leaders. No force can be alleged: for, provided a man does not dip himself in political and counter-revolutionary intrigues, he may safely profess and practise any religion which he shall chuse, and may publish it, and recommend it to the people unmolested. Some religious books, in consequence, have been published; but they have met with even less attention than infidel publications are wont to do in that country. It has been observed that the elderly people in France have rather relaxed in their devotions, and that the difficulty is so great in educating in the belief and profession of the christian religion in a country almost universally infidel, that the attempt begins to be given up, and in every part is absolutely impracticable."*

Since the above account was written, we are informed, that in Languedoc an earnest desire has been expressed to have protestant clergymen sent amongst them; and that there are evidences that some such are labouring with great zeal in Alsace, in connexion with the society at Basil.†

The following contains the most correct account which could be obtained of the present state of the Roman

* London Monthly Magazine, for 1799, vol. vii. pp. 129, 130.

† Missionary Magazine, for November, 1800.

Catholic religion in France.

The Roman Catholic is still the predominant religion in France; and the people have been unanimous in inviting their priests to return, and have received those who have returned with great affection: they appear now publicly and unmolested, even in their former dress. The French *constitution of the clergy*, after having been made the handle of a most cruel persecution, is now buried among the rubbish of the different constitutions, to which Buonaparte put an end by the late revolution. The clergy is comprehended in the state law, which allows all the emigrants to return who have not carried arms against France, on condition they will make a *promise of fidelity* to the present constitution before the prefect of the department, remaining, however, under the particular inspection of government during the war, and a whole year after; therefore they are no more subject to the pain of death.*

UNITED PROVINCES.

THE dominant sect of christians in these provinces, are those who are called the *reformed church*. They are severe Calvinists, who maintain the doctrine of the synod of Dort.†—Roman Catholics, among whom are the Jansenists. They are, in proportion to the inhabitants of the provinces, as two to three.—The Remonstrants, or Arminians, who only have churches in Holland, Utrecht, and Friesland. The greatest part of them are inhabitants of Holland, principally Amsterdam, Rotterdam, and Geuda.—Lutherans are a very great and increasing number.—Collegiants, formed by the persecution of the remonstrant-ministers in 1619. They have no peculiar minister; but every one learns and preaches what he thinks useful: at present they are only in Holland.—Quakers are a small number.—Herrenhutters; and at Amsterdam, Persians, and mem-

* The compiler of the View of Religions was favoured with this information, April, 1801, by Dr. Matignon, who now officiates at the Roman Catholic church in Boston.

† The synod of Dort, held in 1618, made the strictest notion of predestination an essential article in the Dutch church. None but Calvinists hold any employment of trust or profit. This synod was succeeded by a very severe persecution of the Arminians. See Geraud Brandt's History of the Reformation in the Low Countries.

bers of the Grecian church; to which add many thousand jews.—There is at present, notwithstanding the rigid placards against the Roman Catholics and Socinians, a prevailing spirit of candour and catholicism among the different denominations. The ministers of the gospel belonging to the dominant church are maintained by the civil magistrate; those of the dissenters by their own churches, who have acquired funds for various purposes, by gifts, testaments, legacies, and donations of private men. Deism, in the worst sense of the word, is not common in this country. Few men who love to be called philosophers: some profligates and boys constitute this class.*

Such is the liberal toleration allowed by the government of Holland, that scarcely a religious community is to be named which has not some place of public worship in Amsterdam. The Portuguese synagogue is perhaps the noblest temple, in which the jewish worship has been celebrated since the dispersion of that people. It is a lofty, spacious building, fitted for the purposes of religion, according to the ordinances of the Mosaic law, and containing also apartments for the use of the rabbins, who daily attend to expound the hebrew law and the talmud. The jews of Germany and Holland, whose creed varies from that of their Portuguese brethren, have also a noble synagogue; and in different quarters of the city there are other temples where the rites of the hebrew worship are celebrated. The number of jews in Amsterdam is supposed to amount to eighty thousand.

The late revolution in government has not produced any changes in the ecclesiastical policy of the United Provinces. The ministers of the established church, that of the reformer of Geneva, though they are almost without exception, attached to the old government, and consequently hostile to the new, continue to receive their regular salaries from the state, and perform unmolested the duties of their sacred functions. The churches, and other places dedicated to pious uses, are all attended on days of public worship. The sabbaths are kept in Amsterdam with becoming solemnity; and there is a general attention paid to religious subjects in most parts of

* Extract of a letter from a gentleman of character in Holland to his friend in America, written before the invasion of Holland by France.

Holland. See Fell's Tour to the Batavian Republic, published 1801.

There were in the seven provinces, previously to the French invasion, one thousand five hundred and seventy-nine pastors of the established church, ninety of the Walloon church, eight hundred Roman Catholics, fifty-three Lutheran, forty-three Arminian, and three hundred and twelve Baptist preachers.*

The Dutch opened a church in the city of Batavia in 1621, and from hence ministers and assistants were educated for the purpose of missions, and sent into the east, where thousands embraced the christian religion at Formosa, Java, &c. There are churches at Ceylon, Sumatra, and Amboyna. In Batavia there are four Calvinistic churches, and several places of worship for different religions. Of late, since their sufferings from the French invasion, we are informed that many have united at Rotterdam and Friesland, for the purpose of extending the gospel among the heathen.†

A new sect of jews is established at Amsterdam, whose followers are daily increasing. It differs from others, by rejecting all those rites which have been introduced since the Mosaic law into the jewish religion. The founder and professor of this sect is a jew of considerable talents, and of an enlightened mind.

Towards the close of the last year the difference of religious opinions caused a schism in the synagogues of Amsterdam. As the new jewish sect abolished all the usages with which the rabbins loaded the law of Moses, the heads of the synagogues applied to the Batavian magistrates for assistance, hoping by their interposition to bring back the separatists into the old society. But no attention was paid to their application, because it militated against the principles of toleration; and a complete schism ensued. More than a hundred families joined the reformers, and have now a separate synagogue.‡

AUSTRIAN AND FRENCH NETHERLANDS.

The established religion here is the Roman Catholic; but protestants, and other denominations, are not molested. There are two archbishops and nine bishops in this place.§

* Zimmermann, p. 186. † Missionary Magazine.
‡ Monthly Magazine for August, 1800. § Guthrie, p, 485.

A great number of the religious houses founded in the Austrian Netherlands, both in the cities and country, are now dissolved. While the religious, who inhabited these convents, are invited to enter into the world, monasteries are open for the reception of those among them who chuse to pass the remainder of their days in those observances to which they have been long accustomed. The religious of both sexes have, for the most part, entered again into the world. A part of the estates of the dissolved monasteries is set apart for the religious who enter again into the world; the remainder is destined for public works which are beneficial to the state.*

GERMANY.

SINCE the year 1555, the three following denominations of christians are the established religions of this empire. The Roman Catholic, the Lutheran, and Calvinistic, generally called the *reformed religion*. The first prevails in the south of Germany, the Lutheran in the north, and the reformed near the Rhine. In the subsequent civil wars, which were chiefly on account of religion, the rights of those rival religions, as established by the religious peace of 1555, had undergone great alterations, whenever the provinces had changed masters; and the confusion arising from the claims of the oppressed parties, and from the encroachments of the victorious, were become extreme. It was at length settled by the peace of Westphalia, that the religion of the different states should remain as it had been in the year 1624, which is on that account called the *definitive year*. According to this agreement, the sovereign is obliged to leave each of those religions established, or tolerated; yet the right of correcting abuses in the public worship was reserved to him. There are likewise in the empire sectaries of various denominations. The Roman Catholic church acknowledges the supremacy of the pope; and in consequence of an agreement between the Germanic church and the holy see, the latter acquired the right of confirming all the prelates of the empire. Their superior clergy consists of eight archbishops, forty bishops, and many ab-

* Shaw's History of the Austrian Netherlands.
† Zimmermanu, pp, 123, 824.

bots; some of which, as well as most of the archbishops and bishops, are sovereign princes.* The protestant clergy are governed by assemblies, called *consistories*, under the control of the sovereign of each state. It is composed of superintendants-general, who are commonly members of the consistory, superintendants, or inspectors, and ministers of the parishes. Each protestant state may make what regulations and changes it pleases, within its own jurisdiction, in matters relating to the churches and schools. Hence the external forms differ greatly in the protestant countries in this empire. All the Roman Catholics are under the direction of the elector of Mentz; the protestants are under the direction of the elector of Saxony. Those directors manage the concerns of religion at the diet.

There are at least eighty thousand protestants in the provinces belonging to the German empire. There are, besides many thousand greeks, two hundred and twenty-three thousand jews, and about fifty thousand Egyptians, or Gypsies, in the Austrian dominions.

The inhabitants of the Palatinate are partly protestants, and partly Roman Catholics, who live in harmony with each other. The great church in Heidelburg is divided into two apartments, in one of which the protestants, in the other the papists perform public worship.†

The late emperor Joseph the second, by an edict in 1781, gave liberty to all his subjects to worship God according to the dictates of their own consciences, and prohibited any disturbance in their worship. He removed the restraints on the liberty of the press, and made various attacks on the assumed prerogatives of the Roman pontiff. He subjected the monastic orders to the authority of diocesan bishops, and freed them from the immediate jurisdiction of the pope. He declared all the seminaries and colleges of the missionaries independent of the court of Rome, and prohibited any of his subjects from applying for dispensations to Rome. In 1785 he deprived the pope's nuncio in Germany of every kind of jurisdiction, and restored to the bishops all their ancient rights. He admitted the jews, in his dominions, to equal privileges with other citizens. He suppressed all the useless convents and mo-

* Zimmermann. pp. 223, 224. † Moore's Travels, vol. i. p. 306.

nasteries in Germany,* provided for the maintenance of those who belonged to them, and appropriated the revenues partly to free-schools, partly to orphan-houses, where the children of the peasants were instructed in husbandry, &c. While thus abolishing the papal authority, he called himself *supreme guardian of the church, and administrator of its temporal effects.*† In consequence of his edicts many new churches have been formed, and provided with ministers in Austria and part of Silesia, and knowledge is every day increasing in his hereditary dominions. Some of the ecclesiastical catholic princes in Germany appear to have followed the late emperor's example. The archbishop of Saltzburg, in a pastoral letter, condemns too much expense in the ornaments of churches, sacred vestments, &c., which had better be employed in relieving the necessitous: and at a solemn jubilee feast, instead of the usual donations for religious uses, he gave considerable sums for incurables, mad-men, and idiots. On occasion of the jubilee, in another pastoral letter, he exhorts not to trust in indulgences, without repentance and reformation. He also recommended to his clergy an unwearied study of the sacred oracles, and a better acquaintance with the fathers and church history. The archbishop of Constance has greatly diminished the number of festivals in his diocese.‡

It is asserted that a society called the *Illuminees*, was founded in Germany in the year 1776, by Adam Weishaupt, professor of canon law in the university of Ingolstadt. He possessed an enterprizing genius, and great strength of mind. By his influence and activity, with the assistance of his principal adepts, this society made a rapid and extensive progress.

The sect of the Illuminees is considered as deriving its origin from the conspiracy to destroy christianity, which was formed by Voltaire, Diderot, and others, about the year 1720. The reader will find a short account of this conspiracy under the article France.

According to the account given of the Illuminees by the

* "There were (says Zimmermann) in the beginning of the emperor's reign upwards of two thousand monks and nuns, who were reduced to one thousand one hundred and fifty-three."

† Memoirs of the Life of Pope Pius the sixth, vol. i. pp. 205—293.

‡ Erskine's Sketches.

abbe Barruel, and professor Robison,* their design is to destroy religion, government, and social order, by a secret and powerful conspiracy, which, previously † to its discovery, had attained a great degree of strength and maturity. The principal traits in the character of the persons who compose this society, are deep art and intrigue, joined with great activity and indefatigable perseverance, aided by an accurate knowledge of human nature, and a nice discrimination of particular characters. These qualifications enable them to convert the weaknesses and prejudices of others to their own advantage, and thus prepare their minds to receive the maxims of Illuminism. They endeavour to preserve the appearance of candour and openness, while their real designs are enveloped in profound mystery, and they are sedulously anxious to preserve a fair exterior of virtue, which often throws a veil over the secret licentious-

* Men of high reputation in Great Britain, and on the continent of Europe, have given ample testimony of their belief in the accounts which are given of Illuminism. The present bishop of London, in his charge to the clergy of his diocese, in the years 1798 and 1799, has the following passage: "It now appears, from undoubted evidence, collected from the most authentic sources, and produced about the same time, by two different authors, of different countries and different religions, and writing without the least concert, or communication with each other, that there have in fact subsisted in the heart of Europe, certain sects of men, distinguished by various fanciful names, and various mysterious rites and ceremonies, but all concurring in one common object; namely, the gradual overthrow, not merely of all religion, but of all civil government and social order throughout the whole christian world." See President Dwight's Centurial Sermon.

The Chevalier Von Hamelberg, major in the Prussian infantry, and knight of the order of merit, has translated professor Robison's proofs of a conspiracy into German. In a letter to the doctor, he expresses his high approbation of the work, his full conviction of its truth and utility, and requests his farther communications on that subject. He also transmits to him the following letter, which he received from the king of Prussia, upon his communicating to that monarch the work of Robison, which he had translated.

"KING OF PRUSSIA TO THE CHEVALIER VON HAMELBERG.

The work which you have translated and communicated to me, with your letter of March 3, exposes the pernicious tendency of all secret societies in the clearest light, and is entitled to a considerable degree of merit with your countrymen. I therefore most willingly express my warmest satisfaction and most sincere thanks for the copy which has been transmitted to me, and hereby announce my approbation of the work, as your affectionate king,

Charlottenburg, July 25. 1800. FREDERIC WILLIAM."

† Barruel asserts, that as early as the third year of the Illuminees, Weishaupt computed that he had gained more than a thousand adepts.

ness of their manners.* The essence of their mysteries is said to be comprehended in the following summary: "Liberty and equality are the essential rights that man in his original and primitive perfection received from nature. Property struck the first blow at equality; political society, or governments, were the first oppressors of liberty; the supporters of governments and property are the religious and civil laws: therefore, to reinstate man in his primitive rights of equality and liberty, we must begin by destroying all religion, all civil society, and finish by the destruction of all property."

It is asserted that this society have executed to an alarming degree the plan which it has formed for exterminating christianity, and destroying government and social order. It is also asserted that the late revolution in France was in a great measure brought about by its secret influence, which has extended over the greatest part of Europe, and has penetrated even into America.†

According to the account given by the abbe Barruel, this society is divided into two grand classes, and each of these is again sub-divided into lesser degrees, proportionate to the progress of the adepts. The first class is that of PREPARATION, which contains four degrees; those of *novice*, of *minerval*, of *minor illuminee*, or *illuminatus minor*, and of *major illuminee*, or *illuminatus major*: some intermediate degrees belong to this class.‡ The second class is that of the MYSTERIES, and this is subdivided into the *greater* and *lesser mysteries*: the lesser comprehend the priesthood and administration of the sect, or the degrees of priests, and of regents of princes. In the greater mysteries are comprised the two degrees of *magi*, or *philosopher*, and of the *man-king*. The elect of the latter compose the council and degree of *Areopagites*.§ In all these classes, and in every degree, there is a part of the utmost consequence, and which is common to all the brethren: it is that employment known in the society's code of laws, by the appellation of *brother*

* See the portraits of the Illuminees, drawn at full length by Barruel, in his History of Jacobinism, vols. iii. iv.

† Barruel asserts, that in the code of laws founded by the Illuminees, it is declared that a time shall come, when man shall acknowledge no other law than the great book of nature; that this revolution shall be the work of secret societies, and that this is one of their great mysteries.

‡ Barruel, vol. iii. p. 19. § Barruel.

insinuator, or *recruiter*. The whole strength of the sect depends on this part; for it is that which furnishes members for the different degrees. The insinuators, or recruiters of this society, are sent by their superiors to different towns and provinces, and to distant countries. They are directed carefully to conceal their being Illuminees, and to make the knowledge of human nature their particular study. One of the professors of Illuminism gives the following instruction relating to this kind of science: "The novice must be attentive to trifles; for in frivolous occurrences a man is indolent, and makes no effort to act a part; so that his real character is then acting alone." This assiduous and long continued study of men, enables the professor of such knowledge to act with men, and by his knowledge of their character, to influence their conduct. For such reasons this study is continued during the whole progress through the order.*

The object of the Illuminees is said to be, to enlist in every country such as have frequently declared themselves discontented with the usual institutions; to acquire the direction of education, of church management, of the professional chair, and of the pulpit; to bring their opinions into fashion by every art, and to spread them among young people by the help of young writers; to get under their influence reading and debating societies, reviewers, booksellers, and post-masters; journalists, or editors of newspapers, and their periodical publications; and to insinuate some of their fraternity into all offices of instruction, honour, profit, and influence, in literary, civil, and religious institutions. It is reported that it is one of their favourite maxims, that "the end sanctifies the means." Hence nothing can restrain them from pushing their plans by the vilest methods.

An historical account of the rise and progress of the Illuminees, the characters of the principal leaders of the society, their success, their divisions, sub-divisions, and code of laws, may be seen in detail in Barruel's history of Jacobinism, and Robison's proofs of a conspiracy against all the religions and governments in Europe.

* Barruel—Robison.

PRUSSIA.

THE Prussians are in general Lutherans; but as a great number of the colonists are Calvinists, they have also their churches, not only in the cities and towns, but in some villages they have a particular church appropriated to their use; and in other places they perform divine service in the Lutheran churches. The Roman Catholics have a few churches in this kingdom. Here are also some Mennonites, and a few congregations of Socinians. In the year 1773, Frederic the third, late king of Prussia, signified to the pope his design to give protection in his dominions to the Jesuits, at the time when they were driven out of the Roman Catholic kingdoms and states of Europe, which has caused many of that order to take up their residence in Prussia. Frederic William, his successor, by an edict, published in 1788, ordained that the Reformed, Lutheran, and Roman Catholic religions, be preserved genuine and protected.* The toleration of the other denominations remains unimpaired, provided they do not endeavour to make proselytes, and shake the faith of other communions.

This edict severely prohibits proselyte making in all confessions, without distinction; but gives every one leave to renounce his old and adopt a new confession, provided he publicly announces his change of religion. Every teacher, whether Calvinist, Lutheran, or Roman Catholic, is required to teach doctrines agreeable to the confession to which he belongs.†

BOHEMIA.

THOUGH the Roman Catholic is the established religion of this place, there are many protestants among the inhabitants, who are now tolerated in the free exercise of their religion.‡

A German translation of the bible, for the use of Catholics, was published at Prague in 1781, by the encouragement of the late empress, queen Maria Theresa, in order to render the reading of the sacred oracles more easy and common. The worthy prince and archbishop of Prague, to whom was committed the oversight of this translation, has also encou-

* Payne's Epitome of History.
† Erskine's Sketches, pp. 91—96. ‡ Guthrie, p. 522.

raged the publiishing a Bohemian bible.*

Some of the Moravians have embraced the doctrines of Count Zinzendorff, which have been propagated in several parts of the globe. The Count has sent his fellow-labourers throughout the world. In order to extend this denomination, he himself has been over all Europe, and at least twice in Ameri .†

HUNGARY.

THE established religion of the Hungarians is the Roman Catholic, though the major part of the inhabitants are protestants and greeks, who now enjoy the full exercise of their religious liberties. Since the reign of Joseph the second, the protestants in this country have free license to establish schools and churches; Leopold, his successor, enlarged and secured those privileges, and the present emperor Francis is favorably disposed towards the same cause. At the head of the Roman Catholic Church are two archbishops, and nine bishops, nominated by the king, and confirmed by the pope.‡ In the year 1787, there was said to be many thousand greeks, two hundred and twenty-three thousand jews, and about fifty thousand Egyptians and Gypsies in this country. There are also a number of Mennonites, or baptists, which are chiefly settled in the neighbourhood of Presburg; but the jews are dispersed in most of the considerable towns, though under the burden of paying double taxes. In Upper Hungary the Lutherans are very numerous.§ At Wallachia their fastings almost take up half the year, and are so extremely severe, that they dare not eat any meat, eggs, or milk; but they scarce have any idea of other religious duties.‖

TRANSYLVANIA, SCLAVONIA, CROATIA, AND HUNGARIAN DALMATIA.

THE Roman Catholic is the established church in Transylvania; yet Lutherans, Calvinists, Arians, Socinians, Greeks, Mahometans, and other denominations, enjoy

* Erskine, p. 221. † Rimmins's History of the Moravians, p. 25.
‡ Payne's Epitome. § Zimmermann and Payne's Epitome.
‖ Born's Travels through Hungary.

their several religions. The number of Unitarians in Transylvania in the year 1776, was twenty-eight thousand six hundred and ninety-seven, and their churches one hundred and seventeen. They obtained a settlement very early in this country, and have continued there, under various reverses and much oppression, to the present day.*

The Sclavonians are zealous Roman Catholics, though greeks and jews are tolerated.

In Dalmatia, Croatia, and Sclavonia, none but papists are allowed to hold lands.

POLAND.

The established religion in this country is the Roman Catholic, and to this persuasion the nobles and great body of the people are strongly attached. The number of protestants, however, Lutheran and Calvinists, in the republic, particularly in the trading towns, near the Baltic, is very considerable. In former times the rights and numbers of the protestants were so great, that they claimed equal authority with the Roman Catholics; and about 1573 both parties were called *diffidents*: this term also comprehended the greek church. After the catholics acquired the ascendency, the protestants suffered very great oppressions, which were of long continuance.† However, after they had made several unsuccessful attempts to recover their privileges, it was resolved between the republic and partitioning powers, that all diffidents, which title was now exclusively applied to the protestants, should henceforth enjoy the free exercise of their religion, though to continue excluded from the diet, the senate, and the parmanent council. They are to have churches, but without bells; also schools and seminaries of their own; they are capable of sitting in the inferior courts of justice, and three of their communion are admitted as assessors in the tribunal, to receive appeals in religion.

There are two archbishoprics in this country; the archbishop of Gnesna is always a cardinal, the primate of the kingdom, and at the head of the Roman Catholic clergy. There are thirteen bishoprics; and all the bishops, particularly the bishop of Cracow, enjoy great privileges and immunities.‡

* Lindsey's Historical View of Unitarians, p. 154.

† Payne's Epitome of History, vol. i. p. 138.

‡ Morse's Geography, vol. ii. p. 266.

The Lutheran Church is governed by a presbytery, or consistory of the antistites of the church, and the ministers. The Calvinists have one senior general, and three seniors, to whom the government of their church is entrusted.

There are in Poland congregations of Greeks, Arians, and socinians. The principles of Socinianism made a very early and considerable progress in this country. A translation of the bible in the Polish language was published in 1572; and two years after, under the direction of the same persons, the catechism, or confession of the Unitarians, was published at Cracow. The abilities and writings of Socinus contributed to the extensive propagation of his opinions; but though the Socinians in Poland have been very numerous, they have at different times been greatly persecuted.*

SWITZERLAND.

THE different cantons of Switzerland, though united by a common bond, and all of a republican government, differ in the nature of that form, as well as in religion.† Those cantons which are in the strongest degree democratical, are of the popish persuasion; and the most perfect aristocracy of them all is established in the protestant canton of Berne, which is the most powerful.‡ Calvinism is said to be the religion of the protestant Swisses: but this must be understood chiefly with respect to the mode of church-government, for in some doctrinal points they are far from being universally Calvinistic. *Zuinglius* was the apostle of protestantism in Switzerland.§ The inhabitants of the canton of Glaris live together in a general equality and most perfect harmony; even those of the different persuasions of catholics and protestants, who sometimes perform divine service in the same church, one after the other; and all the offices of state are indifferently administered by both parties, though the protestants are more in number, and superior both in industry and commerce.‖

* See Zimmermann, and Morse's Geography.

† This was written previously to the changes effected in Switzerland by the French. It is said that those convulsions have tended to increase infidelity in that country. However many of its inhabitants have associated for the revival of religion, and a number of serious christians at Basil and Zurich are zealously disposed to favour the mission among the heathen.

‡ More's Travels, vol. i. p. 336. § Guthrie, p. 560.

‖ Adams's Defence of the American Constitutions, vol. i. p. 28.

GENEVA.

It is said that the strict church-discipline which Calvin introduced in this republic immediately after the reformation, is now no more; that infidelity prevails, and is accompanied with a general corruption of manners. However, we are informed that many of the clergy in Geneva are men of distinguished abilities, amiable characters, and excellent writers on the deistical controversy, and other subjects.*

SPAIN.

The Roman Catholic is the exclusive religion of the Spanish monarchy, and the king is distinguished with the epithet of *most catholic*. All other denominations of christians, as well as the jews, were formerly exposed to all the severities of persecution; and the least deviation from what is called the orthodox faith, was liable to be punished with loss of liberty, and even of life. The court of inquisition† was first introduced in Spain in 1478, by King Ferdinand, the catholic. At Madrid it consists of an inquisitor general and six counsellors; one of whom is always a dominican; two judges, one fiscal, and several other officers and assistants. The number of the families who are dispersed all over Spain as spies and informers, are computed at about twenty thousand. Under this supreme court are others in the principal cities in the kingdom, and even in the

* Erskine's Sketches, p. 234.

† The inquisition was erected about the year 1212, by Dominic, a Spaniard by birth. Those who are desirous to see a particular account of the rise, progress, and cruelties practised in this tribunal, may consult Limborch's History of the Inquisition.

Mr. Howel, a young gentleman who lately travelled in Spain, observes that the powers of the inquisition are now much confined. The abolition of the order of jesuits, weakened the nerves of this ecclesiastical engine. None of the inhuman powers originally vested in this tribunal have either been ceded or annulled; but though the Spanish nation has been the least illuminated by the strong rays of the sun of toleration, lenient rather than violent measures have lately been pursued. Although the full powers of the tribunal remain, yet, like the acts passed in the latter end of the last century by the British parliament against the dissenters, they have long been dormant. The manners and tempers of the times are so altered, that even the dark dungeons of superstition have been enlightened by the change. The inquisition is now what it was when first established in essence, though not in effect; and probably we shall soon either see it eradicated, or merely a bug-bear to frighten the ignorant and pusillanimous.

Canary islands, Mexico, Carthagena, and Lima.* The power of the inquisition has however been diminished in some respects by the interference of the civil power.†

The king of Spain has at length stripped the inquisition of the powers which rendered it odious and terrible. It will in future be little more than a college of inquiry in religious matters. Its jurisdictions and prisons are taken from it, and those powers happily restored to civil tribunals. This measure will have an extraordinary effect in promoting arts, manufactures, commerce, and learning. Spain in future will be a secure and happy residence for strangers.‡ The power of the clergy has been much reduced of late years. A royal edict has also been issued, to prevent the admission of noviciates into the different convents without special permission, which has a great tendency to reduce the monastic orders.§

The public worship in Spain is loaded with an enormous number of ceremonies. The whole of the canon law is here in force,‖ and the power of the pope is still very extensive. It is supposed that the clergy of this kingdom amount at present to two hundred thousand persons, half of whom are monks and nuns, distributed through three thousand convents. The possessions of the clergy are very ample. The revenue of the archbishop of Toledo amounts to three hundred thousand Spanish ducats. There are in the kingdom of Spain, eight archbishops, and forty-six bishops; in America six archbishops, and twenty-eight bishops; in the Philippine islands one archbishop, and three bishops. All those dignities are in the gift of the king. Fifty-two inferior ecclesiastical dignities and offices are in the gift of the pope.¶

PORTUGAL.

THE established religion in this kingdom is the Roman Catholic, to the exclusion of any other profession. There are several tribunals of inquisition in Portugal; viz. at Lisbon, Coimbre, Evora, and at Goa, in the East Indies.

* Payne's Epitome of History, vol. i. p. 245.

† Zimmermann. ‡ Annual Register for 1774, p. 89. § Guthrie.

‖ The canon law consisted originally of the decrees of general councils and synods, and then of the constitution of popes, and decisions of the court of Rome.

¶ Zimmermann, p. 320—323.

A great number of jews are, however, in the country, who conform outwardly with the established religion: it is said that many of them are even among the clergy.

The Portuguese clergy consist of one patriarch, a dignity granted to the church of Portugal in the year 1716; of three archbishops, and fifteen bishops. The number of the ecclesiastical persons, on the whole, amounts to two hundred thousand, thirty thousand of whom are monks and nuns. According to others, there are sixty thousand monks and nuns, and seven hundred and forty-five convents. The proportion of the number of clerical persons to that of the laymen, is as one to eleven.*

The pope's authority in Portugal has been of late so much curtailed, that it is difficult to describe the religious state of this country. The royal revenues are greatly increased, at the expense of the religious institutions in this kingdom. The power of the inquisition is now taken out of the hands of the ecclesiastics, and converted to the benefit of the crown.†

ITALY.

The religion of the Italians is the Roman Catholic. Hence it spread over Europe. Many volumes have been employed in describing the ecclesiastical government of the papacy. The pope, as the visible head of the church, and the successor of St. Peter, is supposed to be the fountain of ecclesiastical dignity. He gives bulls for the installing bishops and archbishops.‡ He has power to convoke general councils, to grant dispensations and indulgences, to excommunicate offenders, and to canonize those whom the church deems worthy of that honour.§ His jurisdiction is

* Zimmermann, pp. 537, 538.

† Notwithstanding this terrific institution, great numbers of protestants, particularly English, live in Portugal, and openly profess their religion unmolested.

‡ In some Roman Catholic states, the sovereign nominates persons to bishoprics, and great benefices; but bulls from Rome are necessary to enable them to enter into the exercise of their functions. See Vattel's Law of Nations.

§ Canonization is a ceremony in the Romish church, by which persons deceased are ranked in the catalogue of saints.—The beatification of a saint is previous to his canonization. Before that can take place, attestations of virtues and miracles are necessary. These are examined, sometimes for several years, by the congregation of rites. Before a beatified person is canonized, the qualifications of the candidate are strictly examined into in consistories held for that purpose. After this the pope decrees the ceremony, and appoints the day.

not, like that of other bishops, confined to particular countries, but extends through the whole body of Roman Catholics in the christian world.* The cardinals, who are next in dignity to the pope, are seventy, in allusion to the seventy disciples of our Saviour, and are chosen by the Roman pontiff. The government devolves on them during the vacancy of the holy see. These cardinals elect the pope, and are the only persons on whom the choice can fall; the election is determined by the plurality of voices. The election of a pope is followed by his coronation; and that ceremony is performed in the lateran church, where they put a triple crown on his head. The provinces which depend on the holy see are governed by legates; and there are few countries where the pope has not ambassadors, who are styled *nuncios*. The title given to the pope is *his holiness*, and the cardinals have that of *eminence*. All the numerous ecclesiastics and religious orders who profess the Roman Catholic religion, are under the pope; and every one of these orders has its general at Rome, by whom the pope is acquainted with every thing that passes in the world.

The ceremonies which are observed at the election and coronation of a pope cannot be abridged in the narrow limits of this work. A modern traveller asserts that no ceremony can be better calculated for striking the senses, and imposing on the understanding, than that of the supreme pontiff giving the blessing from the balcony of St. Peter. This ceremony, at which he was present, he describes in the following manner: "It was a remarkable fine day; an immense multitude filled that spacious and magnificent area; the horse and foot-guards were drawn up in their most showy uniform. The pope, seated in an open, portable chair, in all the splendour which his wardrobe could give, with the tiara on his head, was carried out of a large window, which opens on a balcony in the front of St. Peter's. The silk hangings and gold trappings with which the chair was embellished, concealed the men who carried it; so that to those who viewed him from the area below, his holiness seemed to sail forward from the window, self-balanced in the air, like a celestial being. The instant he appeared the music struck up, the bells rung from every

* This peculiarly distinguishes the bishop of Rome from other bishops.

church, and the cannon thundered from the castle of St. Angelo in repeated peals. During the intervals the church of St. Peter, the palace of the Vatican, and the banks of the Tiber, re-echoed the acclamations of the populace. At length his holiness arose from his seat, when an immediate and awful silence ensued. The multitude fell upon their knees, with their hands and eyes raised towards his holiness, as to a benign deity. After a solemn pause he pronounced the benediction with great fervour, elevating his out-stretched arms as high as he could, then closing them together, and bringing them back to his breast with a slow motion, as if he had got hold of the blessing, and was drawing it gently from heaven. Finally: he threw his arms open, waving them for some time, as if his intention had been to scatter the benediction with impartiality among the people.*

Of late the papal authority has evidently been at a low ebb, and is not respected as it was in former ages.† The late celebrated pope Ganganelli, known by the name of Clement the fourteenth, who has been styled the phenix of ages,‡ after the maturest deliberation, signed a brief, July 21, 1773, which suppressed the famous order of the jesuits, who have been the warmest asserters of the papal power, and whose cabals and intrigues have made them formidable for ages to every court in Europe, and enabled them to establish a powerful and well-regulated sovereignty in another hemisphere.§ As the jesuits had a great share in the education of youth, the shutting up of their schools might have proved of bad consequences, if this pontiff had not prevented it. After having sketched out a plan of education worthy of the greatest master, he cast a rapid eye upon some priests and friars, who by their talents and example were capable of replacing the jesuit teachers, and immediately instituted them professors. To the astonishment of Rome, there seemed to be scarce an interval between the departure of the jesuits, and the coming of their successors.‖

In the Roman Catholic kingdoms Rome has no administration but what is purely spiritual. It is only in the ecclesiastical state that she

* More's Travels through Italy, vol. ii. pp. 158, 159.
† Guthrie, p. 626. ‡ Stiles's Sermon, p. 18. § Paraguay, in South America.
‖ Ganganelli's Letters, vol. ii. p. 203.

has any temporal authority.*

The inquisition in Italy has of late been little more than a sound. Persons of all denominations live here unmolested, provided no gross insult is offered to the established worship. Even the jews are allowed the full exercise of their religion in the heart of Rome.† Many of the professors of the catholic religion openly avow the liberal sentiments of mildness, forbearance, and moderation.‡ The famous pontiff above mentioned observes in his letters, that *every impetuous zeal, which would bring down fire from heaven, excites only hatred. A good cause supports itself; so that religion needs only produce its proofs, its traditions, its works, its gentleness, to be respected. Christianity of itself overthrows every sect which may be inclined to schism, or which breathes a spirit of animosity,*§

The regency of Milan has given a late instance of its general disposition to reduce the power of the church, by abolishing for ever the tribunal of the inquisition in that duchy, and appropriating the estates for the support of an hospital of orphans.‖

The late pope was Pius the sixth, elected February 15. 1775. A modern traveller, who had a personal interview with this pontiff, observed that *he laid a greater stress on the ceremonious part of religion than his predecessor Ganganelli; and performed all the religious functions of his office in the most solemn manner, not only on public and extraordinary occasions, but also in the most common acts of devotion. Before he was chosen pope, he was considered as a firm believer in all the tenets of the Romish church, and a scrupulous observer of all its injunctions and ceremonials.*¶ He is represented to be a friend to the jesuits, and it is supposed that if the house of Bourbon would have consented, he would have restored the order to its former lustre. However, we are informed that a translation of the new testament into Italian was published at Florence in

* Guthrie, p. 601.

† There are about nine thousand of that unfortunate nation at presen in Rome, the lineal descendants of those brought captive by Titus from Jerusalem.

‡ It is said that there has been a reformation in faith, as well as discipline, long, though secretly, gaining ground in the church of Rome: and the enlightened members of that church now reject some of those doctrines which appear to protestants contrary to scripture and reason. See Annual Register for 1786.

§ Ganganelli's Letters, vol. ii. p. 130.

‖ Annual Register for 1775.

¶ More's Travels through Italy, vol. ii. p. 151.

1781, by Abbot Antonio Martini, under the pontificate of Pius, and is the first which has appeared with the approbation of the pope.* It is said that since the order of jesuits was abolished by Clement the fourteenth, they have appeared in several parts with renewed strength, and are called ex-jesuits. In their first plan, in case of abolition, they had determined to transform themselves into an invisible, secret society, till favorable circumstances should induce them to throw off the mask, and perhaps to appear on the theatre of the world again with greater lustre. Before their abolition, their generals, provincials, &c., were known, though their plan of government and preserving power were kept secret. Now their superiors are invisible, and only a small part of the order known, from whom mandates and permissions originate. The order of jesuits now formally exists in West Russia, and, even where it seems to be abolished, remains secretly, and repairs its losses. The ex-jesuits, under various professions and disguises, insinuate themselves into protestant countries.†— Deism prevails greatly among the politer part of the inhabitants of this country.‡

The above was written previously to the subversion of the temporal dominion of the papacy by the power of France. It is presumed that a brief account of the steps which led to this memorable event will be entertaining to the generality of readers.

At the accession of Pius the sixth almost all the temporal powers seemed to have formed the plan, if not of utterly denying, at least of considerably abridging the spiritual jurisdiction of the court of Rome. Even several princes of Italy seemed to concur in this design. In 1775 Leopold, the grand duke of Tuscany, ordained that all ecclesiastical possessions, situated in his states, should be subject to the same contributions as other property. He entirely suppressed all the remittances of money which had formerly been annually sent from his states to Rome, and commanded that the sums which had been collected for that purpose should be distributed among the poor. He afterwards, without the approbation of the pope, abolished forty useless convents.§ The grand duke proceeded

* Erskine's Sketches, pp. 226—250. † Ibid, p. 249.
‡ History of Religion, No. iv. p. 176.
§ Memoirs of Pius the sixth, vol. ii. pp. 2—12.

still farther in his reforms, and abolished the inquisition in his states by his own supreme authority. By the same power he declared that all monasteries should be subject to the bishops; that the latter should alone, and without concurrence, nominate to the vacant livings in their dioceses; should confer prebends, and perform of themselves every thing which the see of Rome had assumed the right of doing for them. By an edict of 1788, Leopold entirely suppressed the office of pope's nuncio in his dominions. Soon after he forbid, on pain of banishment, all members of religious orders in the grand duchy to maintain any relation with foreign superiors; declaring them to be subject to the bishops alone in spiritual concerns, and to the lay tribunals in those of a temporal nature. He commanded that there should in future be no appeals to the holy see; that ecclesiastical cases should, in the first instance, be brought before the bishop, and definitively be decided by the metropolitan.*

The king of Naples also exerted his influence to diminish the papal authority. In 1777 all the bishops in the kingdom were forbidden to receive bulls from Rome, under any pretence whatever. In 1782 the inquisition was abolished in Sicily by the royal mandate. The papers of the holy office were committed to the flames, all its property confiscated to the benefit of the crown, and the episcopal tribunals commissioned to take exclusive cognizance of those offences which had previously belonged to its jurisdiction.†

At the same period the court of Naples inflicted still more painful wounds on the papacy. They declared that every religious order, whose general resided at Rome, should be released from all subjection to him. They forbid the members of those orders to receive from the court of Rome those irregular bulls which arbitrarily conferred on them ecclesiastical titles without the king's concurrence; they granted to the united greeks, who were numerous in Sicily, a bishop of their own sect, and exclusively nominated him.

In 1784 the Neapolitan court proceeded in the suppression of monasteries, and the reformation of other sacerdotal abuses. In 1785,

* Memoirs of Pius the sixth, vol. ii, p. 21.

† Ibid, pp. 42, 43. Encyclopedia, vol. xvii. p. 380.

however, an accommodation took place between the king of Naples and the court of Rome. The Neapolitan court did not surrender its conquests, but forbore to add to their number; and it was agreed that the king of Naples should cease to be called a vassal of the holy see.

The senate of Venice pursued the same reforming plan. They diminished the number of convents, and applied the revenues of some rich monasteries which had been suppressed to the endowment of hospitals that were destitute of resources. As a number of christians of the greek church resided in Dalmatia in 1782, the senate invited to Venice an archbishop of the greek denomination, and gave him a church for the celebration of divine worship according to his own liturgy.*

The duke of Modena also proved himself at the same time a troublesome neighbour to the holy see. He made repeated efforts to enforce his claims to the duchy of Ferrara, which is part of the pope's territory. Though he did not succeed in this project, he for ever abolished the inquisition in this little state; and committed to the bishops the care of watching over the purity of the faith.†

The emperor of Germany suppressed the monastic orders in the Milanese, and in the states of Mantua, as well as in his Austrian dominions.

Such for sixteen years had been the relations, more or less hostile, of most of the European powers with the court of Rome. During that interval France seemed disposed to pacific measures; but suddenly her conduct was changed, and she assaulted and overturned that ancient throne, of which philosophy had on every side sapped the foundations.

The annual contributions for dispensations, bulls, &c., paid by the court of France to that of Rome, had long been viewed as a grievance which ought to be redressed. It was peculiarly burdensome in the deranged state of the finances, and the payment of the annats was suppressed by the states general in 1789. The same year a more painful wound was inflicted on the papacy, when a decree of the national assembly pronounced all the possessions of the clergy to be national property. This decree threw the pope into consternation, and excited the indignation of the sacred college; but, conscious of their inability to make effectual reristance, they sup-

* Memoirs of Pius the sixth, vol. ii. pp. 120—122. † Ibid, p. 132.

ported these trials with a degree of moderation.* Hitherto, however, the attacks of France had been wholly confined to the pope's spiritual authority; but the moment was now arrived when a part of what he called his patrimony was invaded. In 1789, a deputation from Avignon petitioned for the re-union of that city with France. The vice-legate, in order to retain at least a shadow of authority, gave his sanction to the new constitution: but the court of Rome were less accommodating. In 1790 a bull arrived in Avignon which annulled all the ordinances extorted from the vice-legate, and prohibited the papal commissioners to publish them. From this time Avignon became a theatre of dissensions, which drenched with blood the beautiful district, of which that city is the capital. At length, in 1791, the Avignonese abrogated the pope's temporal authority over them, and seized his revenues. Soon after a definitive decree of the national assembly annexed the comtat of Avignon to the French monarchy.† At length, irritated to the highest degree by the conduct of the French government, the pope laid aside that timid moderation which directed his first measures. After giving his spiritual aid to the combined armies, he prepared to resist by force of arms, and by energetic proclamations called forth all his means of defence. The feeble state of his government, and the deranged state of the finances, led him to see that resistance would be unavailing. Conscious of his weakness, during the year 1795 he did every thing in his power to avoid a war with the formidable French republic. In the mean time the military preparations increased the internal embarrassment, and a division of the French army entered the papal territories. This party soon made themselves masters of Bologna, Ferrara, and Ancona. In order to arrest the tide of Gallic conquest, the pope concluded an armistice, by which he consented to sacrifice his legantine governments of Bologna and Ferrara; his finest paintings, his most beautiful statues, and a contribution of fifteen millions.‡ As a preliminary step to concluding a peace, the French government demanded that the pope should declare, that he disapproved and annulled certain briefs which he had issued. Upon this, the pope assembled a congregation of

* Memoirs of the Life of Pius the sixth, vol. ii. pp. 218—222.
† Ibid, pp. pp. 227—230. ‡ Ib, pp. 269—271.

cardinals, who pronounced the strongest negative on this measure. The predominant party at Rome were bent upon war, and renewed the military preparations by means which excited the murmurs of many of the inhabitants. The pope suspended the execution of the armistice which had already been commenced, and exhorted his subjects to take up arms to repel the aggressors. He, at the same time, by negociation, obtained promise of assistance from the emperor of Germany.* The French government declared that the armistice was broken, and sent an army to invade the ecclesiastical state. They gained the most rapid conquests; Rome trembled at their triumphant march, and the pope sent plenipotentiaries to conclude a peace with Buonaparte at Tolentino. The contributions which the French exacted by this treaty exhausted every public and private coffer; and during the year 1797, the reign of Pius the sixth was marked with humiliations, anxieties, losses, and calamities of every kind. The thirst of revolution possessed a large number of the people, and no measures were spared that could tend to provoke an insurrection.† The minister plenipotentiary of the French republic arrived at Rome, and having energetically explained the causes of complaint againt the Roman government, was in part successful in his endeavours to have them removed. The Austrian general was dismissed, and the pope acknowledged the Cisalpine Republic. The immediate cause of the subversion of the papal government, was an insurrection which took place at Rome on December 28. 1797. At that time the insurgents ran to take refuge in the French ambassador's palace, where they were pursued, and numbers sac ..iced by the papal soldiery. General Duplot, who distinguished himself by his efforts to appease their rage, fell himself a victim to their insatiate fury. After the death of Duplot general Berthier entered Rome, 1798, with a body of republican troops, and assumed the reins of government. The sacred college was denied the resource of a capitulation, and obliged to surrender at discretion. The new government obliterated every vestige of the ancient. Even the presence of the cardinals at Rome is deemed incompatible with the new order of things; they are all involv-

* Memoirs of the Life of Pius the sixth, vol. ii. pp. 226—230.
† Ibid, pp. 267—271.

ed in the same indiscriminate proscription; and having, the greatest part of them, suffered insult, imprisonment, and spoliation, they hastened to seek an asylum at a distance from Rome. The pope was also obliged to leave Rome, and removed first to Sienna, and afterwards to a Carthusan monastery, two miles from Florence: he died in this retirement, August 19. 1799.*

Immediately after the arrival of the French in Rome, the greater part of these establishments which were linked with the Roman church vanished from sight, and almost all those which constituted a part of the pope's temporal government. The propaganda, the holy office, and all the monuments of intolerance, are utterly abolished; as likewise every thing not essentially connected with the catholic church. As to the purely ecclesiastical functions of the pope, they were committed to a prelate, who, under the title of *vicegerent*, governed the diocese of Rome, properly so called. He has continued to officiate pontifically, and with all the former pomp. He began his career by abolishing a great number of festivals; and although his jurisdiction is confined within the limits of his own bishopric, he has extended the abolition to every other diocese in the Roman republic.†

A conclave was held for the election of a new pope at Venice, and after the election was terminated the whole city was illuminated. The new pope is cardinal Gregoris Barnaby Chiaramonte, who has taken the name of Pius the seventh. He is an Italian; is said to be one of the most obscure of the sacred college, and a man of a mild and humane disposition. It is conjectured, that as it is not the intention of either party that the future pope should assume the temporal power, combined kings may have permitted an obscure individual to be elected, as least likely to give them any opposition. The pope is now returned to Rome, and has officiated in the vatican, July 22. 1800.

TURKEY IN EUROPE;
Containing the Danubian Provinces and Greece.

THE established religion in this empire is the Mahometan, of the sect of the Sunnites. The sect of the Shaites is, however, tolerated. All other religions are likewise

* Memoirs of the Life of Pius the sixth, vol. ii. pp. 335—354.
† European Magazine, for April, 1800.

included in this system of toleration on paying a certain capitation.* Among the christians residing in Turkey, those of the greek religion are the most numerous; and they enjoy certain privileges, and can be advanced to posts of trust and profit; as, to the princely dignity of Moldavia and Wallachia, to the place of body physicians, and interpreters of the imperial court. The greeks are, in religious matters, subject to the patriarch of Constantinople, who is considered as the chief of the greek church and nation, and whose authority and jurisdiction is extensive. Other branches of the greek church, are the Armenians, Coptes, Nestorians, Maronites, &c. The Turkish clergy are numerous. Any person may be a priest who chuses to take the habit, and perform the functions of his order, and may lay down the office when he pleases.† This body is composed of all the learned in that empire; and they are likewise the only teachers of the law, who must be consulted in all important cases. In their capacity of lawyers, or interpreters of the korân, which, in most cases, is the code of laws, the clergy are called *ylama*, or the instructed in the law. The grand sultan himself, as caliph, or successor to the prophet mahomet, is their head; but their actual chief is the *mufti*, an officer of great authority and political influence, who is styled *the maker of laws, giver of judgments, and prelate of orthodoxy*. The sultan has the power of deposing the mufti, but he cannot take his property from him, which is considered as sacred. The successors, or descendants of mahomet, who are called *emirs*, or *sherifs*, enjoy the same privilege. Those persons, or priests, who are employed in the rites of the public worship, are called *imans;* and the mahometan temples are called *mosques*. There are among the turks eight religious orders. Their monks

* Every raga (that is, every subject who is not of the Mahometan religion) is allowed only the cruel alternative of death or tribute, and even this is arbitrary in the breast of the conqueror. A marked contempt towards those of a different religion is a conspicuous trait of the Turkish nation; it is apparent in their public and private character; it appears in the solemnity of their legal acts, in the ceremonies of the court, and in the coarse rusticity of vulgar manners. See Eaton's Survey of the Turkish Empire, published in 1799.

† The mahometans suppose that any mussulman who is perfectly master of the koran, knows all his duty towards God and man. He may then occupy every civil, military, and ecclesiastical department. See Savary's Letters on Egypt, vol. ii. p. 98.

are called *dervises*, and lead, in general, a very austere life. The mosques are very richly endowed, and the estates which they have acquired are become sacred, and cannot be taken by the most arbitrary despots.

The founders of all the mahometan temples never fail to endow them, and to establish necessary and perpetual revenues for the support not only of the mosques, but of the ministers who perform service in them. Among the ministers there is commonly a preacher, who bears the name of *scheykh*; he is obliged to preach every Friday, always after the solemn service at noon, that every one may be unrestrained, and at liberty to follow the dictates of his zeal. Few of the ministers deliver their discourse from memory: they generally preach upon the dogmas, the ceremonies of worship, and morality; they seldom touch upon points of controversy. The most zealous and bold scheykhs explain in their sermons the duties of ministers, of magistrates, of national leaders, and even of the sultan. They declaim against vice, luxury, and corruption of manners; they inveigh with vehemence, and generally with impunity, against the unjust, venal, and oppressive conduct of tyrants, who violate the laws and religion of their country. The sultans sometimes attend at these sermons; they generally on these occasions present the preacher with twenty, thirty, or forty ducats, which are given in a ceremonious manner, in the name of the sovereign, when he descends from the pulpit.*

Jews are very numerous in Turkey: they are subject to a chief of their own nation, called Cochan Pascha, whose power over them is greater than that which the patriarch exercises over the greek christians. Gypsies are found in all provinces. Upon the whole, the number of mahometans is greater than that of the subjects of other religious denominations.†

EUROPEAN ISLANDS.

ICELAND.

The only religion which is tolerated in this island is the Lutheran. The churches on the east, south, and west quarters of this island, are under the jurisdiction of the bishop of Skalholt, (the capital of the

* See D'Ohsson's History of the Othoman Empire, vol. i. p. 485.
† Zimmermann, pp. 356—358.

island) and those of the north quarter are subject to the bishop of Holum. The island is divided into one hundred and eighty-nine parishes.*

ORCADES, HEBRIDES, AND SHETLAND.

The religion of these islands is protestant, according to the discipline of the church of Scotland.

SCANDINAVIAN ISLANDS.

These islands, being peopled either from Sweden, Denmark, or Norway, profess the Lutheran religion.

CORSICA, AZORES, MAJORCA, MINORCA, AND IVICA.

The inhabitants of all these islands profess the Roman Catholic religion.

SARDINIA.

The Roman Catholic is the established religion. But government has greatly limited the power of the pope, and of the inquisition in this kingdom. A stop has likewise been put to the persecution of the protestants in the vallies of Lucern, Peyrouse, and St. Martin, formerly so famous by the name of Vaudois, on account of their sufferings and firm adherence to their religious tenets. Their number amounts to about two thousand. The very numerous clergy in these states are not rich. The church is governed by five archbishops, and twenty-six bishops. The clergy are entirely dependent on the king, and subject to the secular jurisdiction. The church-preferments are all in the gift of the king.

NAPLES† AND SICILY.

The inhabitants of this kingdom are more zealous catholics than those of Rome. There is, however, no inquisition established at present in this country.‡ The power of the pope in this kingdom is not great. In Naples some prebends are his gift; but in Sicily all church-preferment is in the gift of the king. The clergy are very numerous, and so rich, that not less than one half of the riches of the country are in the possession of the church. There are in Naples twenty archbishops, and one hundred and seven bishops. In Sicily three archbishops, and eight bishops. In the year 1782 there were in Naples alone forty-five thousand five hundred and twenty-five priests, twenty-four thousand six hundred and ninety-four monks, twenty thousand seven

* Guthrie, p. 63.

† Naples is inserted in this place, though it is not an island, because Naples and Sicily belong to one kingdom.

‡ We are informed that the inquisition was abolished in Sicily in 1784, without disturbance, and with general approbation. See Erskine's Sketches.

hundred and ninety-three nuns. In 1783, government resolved to dissolve four hundred and sixty-six convents of nuns, and the beginning has actually been made to carry this resolution into execution.*

MALTA.

The inhabitants of this island are Roman Catholics; and that religion is so essential to the order of the knights of Malta, that no peron of a different persuasion can be admitted into it.†

Notwithstanding the supposed bigotry of the Maltese, the spirit of toleration is so strong, that a mosque has lately been built for their sworn enemies the Turks. Here the poor slaves are allowed to enjoy their religion in peace. It lately happened that some idle boys disturbed them during service: they were immediately sent to prison, and severely punished.‡

CANDIA, CYPRUS, AND RHODES.

The established religion of these and the other islands belonging to the Turks, is mahometanism. There are also numbers of christians who profess the tenets of the greek church.§

* Zimmermann, p. 294.

† Charles the fifth made the knights of this religious and military order a present of Malta in 1630, which their posterity enjoyed till the French captured the island, and seized all their possessions.

‡ Brydone's Tour through Sicily and Malta, vol. ii. p. 327.

§ Broughton's Historical Library, vol. ii. p. 327.

A General View

OF THE

ASIATIC RELIGIONS.

THOUGH christianity was planted in this part of the globe with wonderful rapidity by the apostles and primitive fathers, it suffered an almost total eclipse by the conquests of the Saracens, and afterwards of the Turks. The principal religions at present, are the *mahometan* and *pagan*. The mahometans are divided into the sects of Hali and Omar. Both own Mahomet for their lawgiver, and the korân for their rule of faith and life. Jews are to be found every where in Asia.* In Siberia, and the Turkish dominions, there are a considerable number of greek christians. Roman Catholic missionaries have attempted to propagate their doctrines in the most distant regions.

All the people of the east, except the mahometans, believe all religions in themselves indifferent. They fear the establishment of another religion no otherwise than as a change of government. Among the Japanese, where there are many sects, and where the state has had for so long a time an ecclesiastical superior, they never dispute on religion. It is the same with the people of Siam. The Kalmucks make it a point to tolerate every species of religion. At Calicut it is a maxim of state that every religion is good.†

The Hindoos think a diversity of worship is agreeable to the God of the universe, and therefore refuse to admit or make converts.‡ Heaven, they say, has many gates, and every one may enter at which he pleases.§

Such are the general outlines of the Asiatic religions.

* Guthrie, p. 637. † Montesquieu's Spirit of Laws, vol. ii. p. 216.
‡ Priestley's Lectures on History, p. 439.
§ Middleton's Geography, vol. i. p. 146.

TURKEY IN ASIA;

*Containing part of Arabia, Syria, Palestine, Natolia, Mesopotamia, Turcomania, and Georgia.**

THE mahometan is the established religion of these countries. Palestine, ever dear and sacred to christians, as the scene on which the Son of God lived and died; and Syria, celebrated for its wealth, and rich productions, were numbered among the first conquests of the caliphs.† Beside mahometans and jews, many christians of different sects inhabit Syria; viz. Greeks, Latins, Armenians, Melchites, Maronites, and Jacobites. The mahometans and christians in Syria, treat each other as infidels; and by their reciprocal aversion keep alive a sort of perpetual war.‡ The inhabitants of Bassora consist of Mahometans, Jews, Jacobites, Nestorians, Catholics, and Caldean Christians, or Christians of St. John, who are pretty numerous. Many christians inhabit Mesopotamia, who have an archbishop subject to the patriarch of Antioch.§ The Curds are a numerous body dispersed over Lower Asia. They are reputed mahometans, but they never trouble themselves about religious rites and opinions. Several of them, distinguished by the name of Yazdea, worship Satan, the genius, who is the enemy of God. This notion, especially prevalent in Diarbec, and the frontiers of Persia, is a relic of the ancient system of the good and evil principle, which, varying according to the spirit of the Persian, Jewish, Christian, and Mahometan doctrines, has continually pre-

* Georgia has lately put itself under the protection of Russia.

† A caliph was the supreme ecclesiastical dignity of the Saracens. The caliphs bear the same relation to Mahomet that the popes pretend they do to Jesus Christ, or St. Peter. It is at this day one of the grand signior's titles, as successor to Mahomet; and of the sophi of Persia, as successor to Ali. One of the chief functions of the caliph, as chief priest of mussulmanism, was to make the public prayers every Friday in the chief mosque, and to deliver a sermon. The caliph was also obliged to lead the pilgrims to Mecca in person, and to march at the head of the armies of his empire. The succession of caliphs continued from the death of Mahomet till the 655th year of the hegira, when the city of Bagdat was taken by the Tartars. After the destruction of the caliphate, the mahometan princes appointed a particular officer, who sustained the sacred authority of caliph. In Turkey he goes under the denomination of *mufti*, and in Persia under that of *sadre*. See Encyclopædia, vol. iv. p. 43.

‡ Volney's Travels in 1795, vol. i. p. 232.

§ Middleton's Geography, vol. i. p. 101.

vailed in those countries.*— Jerusalem has among its inhabitants about twenty thousand jews.

The religion of the mahometans is similar to that of Turkey in Europe. Jerusalem, Alexandria, and Antioch, are patriarchates, as well as Constantinople; and their heads are indulged, according as they pay for their privilege, with a civil, as well as an ecclesiastical authority over their votaries. The same may be said of the Nestorian and Armenian patriarchs; and every great city that can pay for the privilege has its archbishop or bishop.†

RUSSIAN, CHINESE, MOGULIAN, AND INDEPENDENT TARTARY.

THE religion of this country partakes of the Mahometan, the Hindoo, the Greek, and even of the Popish. Some of them worship little rude images, dressed up in rags. Each has a deity, with whom they make very free, when matters do not go according to their own mind.

The inhabitants of Thibet, a large tract of Tartary, worship the grand lama. Another religion, which is very prevalent among the Tartars, is that of *schamanism*. The professors of this religious sect believe in one supreme God, the creator of all things. They believe that he loves his creation, and all his creatures; that he knows every thing, and is all powerful; but that he pays no attention to the particular actions of men, being too great for them to be able to offend him, or to do any thing which can be meritorious in his sight. They are all firmly persuaded of a future existence. They also maintain that the supreme Being has divided the government of the world, and the destiny of men, among a great number of subaltern divinities, under his command and control; but who, nevertheless, generally act according to their own fancies: and therefore mankind cannot dispense with using all the means in their power for obtaining their favour. They likewise suppose that, for the most part, these inferior deities abominate and punish premeditated villany, fraud, and cruelty.‡

A band of Tartars in Siberia have in every hut a wooden idol, termed, in their language, Shetan, to which they address their prayers for plenty of game in hunting, promising

* Volney's Travels, vol. i. p. 238. † Guthrie, p. 642. ‡ Ibid, p. 596.

to give it, if successful, a new coat or bonnet.*

The Altagan Tartars, we are informed, represent the Deity as an old man with a long beard, and dressed in the uniform of an officer of dragoons; for their imaginations can conceive nothing more magnificent than a party-coloured coat. They think he keeps a brilliant court, and maintains a great number of horses, that when he goes forth on horseback, the noise of his coursers, and those of his retinue, cause thunder; and that lightning is produced by the sparks which fly from the collision of the horses' shoes with the pavement of heaven. They also believe in the existence of inferior deities, both good and bad.†

It is said that a considerable part of the religion of the Tartars consists in the management of their whiskers; and that they waged a long and bloody war with the Persians, declaring them infidels merely because they would not give their whiskers the orthodox cut.‡

It is said that there are a tribe of mahometan Tartars of Kasan, very different from the other barbarous provinces. These mussulmans take a distinguished care of the education of their children. They habituate their youth to labour, and to sobriety: they are taught to read and write, and are instructed in the Arabic tongue, and in the principles of their religion. Even the smallest village has its chapel, its school, its priest, and schoolmaster.§

KAMTSCHATKA.

The inhabitants of this peninsula acknowledge many malevolent deities, having little or no notion of the good deity. They believe the air, the water, the mountains, and the woods, to be inhabited by malevolent spirits, whom they fear and worship.‖

The method which the empress of Russia takes to convert her pagan subjects in Kamtschatka, is to exempt from taxes for ten years such as profess the christian religion. The pagan Kamtschadales believe the immortality of the soul.¶

* Kaims's Sketches, vol. iv. p. 176. † History of Russia, vol. iii.
‡ Goldsmith's Animated Nature, vol. ii. p. 96.
§ Account of Russia, 8vo. 1783, vol. ii. p. 23.
‖ The Russians have been so successful in converting the Kamtschadales to christianity, that there remains at present but few pagans among them. See Apthorp on Prophecy, vol ii.
¶ Kaims's Sketches, vol. iv. pp. 142—275.

CHINA.

THE primitive theology of this kingdom is supposed, by a number of learned men, to agree in its essential parts with the doctrine of the chosen people, before Moses, by the command of God himself, had consigned the explanation of it to the sacred records. The *king*, or canonical books of the Chinese,* every where inculcate the belief of a supreme Being, the author and preserver of all things; the principle of every thing that exists, and the father of all living; he is eternal, immoveable and independent; his power knows no bounds; his sight equally comprehends the past, present, and the future; penetrating even into the inmost recesses of the heart. Heaven and earth are under his government; all events, all revolutions, are the consequences of his will; he is pure, holy, and impartial; wickedness offends his sight; but he beholds with an eye of complacency the virtuous actions of men. Severe, yet just, he punishes vice in a striking manner, even on the throne; and often precipitates from thence the guilty, to place upon it the man who walks after his own heart, whom he hath raised from obscurity. Good, merciful, and full of pity, he relents on the repentance of the wicked; public calamities, and the irregularities of the seasons, are only salutary warnings, which his fatherly goodness gives to men, to induce them to reform and amend.

Some historians have also found in the Chinese religion evident symptoms of the knowledge of the Trinity, as believed among christians.†

The present religion of this kingdom is pagan; but it is said there are almost as many sects as persons among them. For as soon as a Chinese ex-

* Among the late discoveries by Europeans, the sacred books of the Chinese are not the least. Many of them, by the best accounts that can be obtained, were written some hundred years before our Saviour. These books are preserved in several great libraries in Europe, and by the translations given to us by the learned author of the Philosophical Principles of Natural and Revealed Religion, we are informed that the Chinese have five original, or canonical books, called *king*, which in their language signifies a sublime, sacred, immutable doctrine, founded on unshaken principles. In the book Y king we have this account of the fall: "[illegible] rebellious and perverse dragon suffers by his pride; his ambition blinded him; he would mount up to heaven, but he was thrown down upon earth; at first his abode was in the high places, but he forgot himself; he hurt himself, and lost eternal life." See Brudinot's Age of Revelation, p. 317.

‡ Encyclopædia, vol. i. p. 677.

pects the least advantage from it, he is, without any consideration, to-day of one religion, to-morrow of another, or of all together. However, beside the worship of the grand lama, there are three principal sects.

1. The followers of *Laokium*, who lived five hundred years before Christ, and taught that God was corporeal. They pay divine honours to the philosopher Laokium; and give the same worship, not only to many emperors who have been ranked with the gods, but also to certain spirits, under the name of *zamte*, who preside over every element. Their morality consists in calming the passions, and disengaging themselves from every thing which tends to disquiet the soul, to live free from care, to forget the past, and not be apprehensive for the future. To remove the unavoidable fear of death, they pretend Laokium discovered an elixir which confers immortality. They call this sect that of the *magicians*, because the learned of it addict themselves to magic, and are believed to have the secret of making men immortal.

2. The most predominant sect is that of *Foe*, who flourished a thousand years before our Saviour, and who became a god at the age of thirty years. This religion was transmitted from India to China sixty-five years after the birth of Christ. A large number of altars, temples, or pagods, are reared to this deity, some of which are magnificent to the highest degree; and a number of bonzes, or priests, consecrated to his service. He is represented shining in light, with his hands hid under his robes, to shew that he does all things invisible. The doctors of this sect teach a double law; the one *external*, the other *internal*. According to the external law, they say, all the good are recompensed, and the wicked punished, in places destined for each. They enjoin all works of mercy; and forbid cheating, impurity, wine, lying, and murder; and even the taking of life from any creature whatever. For they believe that the souls of their ancestors transmigrate into irrational creatures; either into such as they liked best or resembled most in their behaviour, for which reason they never kill any such animals; but, while they live, feed them well, and when they die bury them with splendor.* They lay great stress upon acts of charity, and in build-

* Osbeck's Voyage to China, vol. i. p. 280.

ing temples for Foe; monasteries for his priests, and providing for their maintenance, as the most effectual means to partake of their prayers, penances, and other meritorious actions, towards the atonement of their sins, and obtaining a happy transmigration. These priests pretend to know into what bodies the dead are transmigrated; and seldom fail of representing their case to the surviving friends as miserable or uncomfortable, that they may extort money from them to procure the deceased a passage into a better state. They also threaten the living with an unhappy transmigration, that they may procure money of them to obtain a happier one, or leave them to die in dread of the fatal change.*

The interior doctrine of this sect, which is kept secret from the common people, teaches a pure, unmixed atheism, which admits neither rewards nor punishments after death; believes not in a providence, or the immortality of the soul; acknowledges no other God than the *void*, or *nothing*; and which makes the supreme happiness of mankind to consist in a *total inaction, an entire insensibility, and a perfect quietude*.†

3. A sect which acknowledges for its master the philosopher Confucius, who lived five hundred years before our Saviour. This religion, which is professed by the literati, and persons of rank in China and Tonquin, consists in a deep inward veneration for the God, or King of heaven, and in the practice of every moral virtue. They have neither temples nor priest, nor any settled form of external worship: every one adores the supreme Being in the way he likes best.‡

Confucius did not dive into abstruse notions, but confined himself to speak with the deepest regard of the great Author of all beings, whom he represents as the most pure and perfect essence and fountain of all things; to inspire men with greater fear, vene-

* Modern Universal History, vol. viii. p. 112—114.

† History of Don Ignatius, vol. ii. p. 102.

‡ Kaims, vol. iv. p. 230.

Mr. Maurice, the author of Indian Antiquities, asserts that Confucius strictly forbid all images of the Deity, and the deification of dead men; that in his dying moments he encouraged his disciples, by predicting that *in the west the Holy One would appear*. "Hence (says this author) it appears probable that he was enabled by divine inspiration to predict the advent of the Messiah in Palestine, which is the most westerly country in Asia with respect to Palestine." See Indian Antiquities, vol. v. p. 803.

tion, gratitude, and love of him; to assert his divine providence over all his creatures; and to represent him as a being of such infinite knowledge, that even our most secret thoughts are not hidden from him; and of such boundless goodness and justice, that he can let no virtue go unrewarded, or vice unpunished.*

The Chinese honour their dead ancestors, burn perfumes before their images, bow before their pictures, and invoke them as capable of bestowing all temporal blessings.†

The founders of the Roman Catholic church in China were three Italian jesuits, who were sent into that empire by the superiors of their order toward the end of the sixteenth century. One of these three, named Ricci, a man of uncommon abilities, continued his mission many years after the other two were recalled, and established a great reputation. He rendered himself agreeable to all ranks, and kept up a good understanding with the bonzes, from whom he acquired a knowledge of the Chinese manners, dispositions, and learning. In some measure he reconciled the ancient religion of the country to the first principles of theology, and blended the maxims of Confucius with the doctrines of Jesus Christ. He signified to the people that he was only come to renew and reform the abrogated religion of their ancestors; and that his moral system was no other than that of their great philosopher Confucius. This secured to him many followers; but rigid adherents to the peculiar doctrines of popery inveighed against his moderation. At length, in the year 1630, the Dominicans and Franciscans arrived in China, who, being averse to the temporizing plan of conversion hitherto pursued, boldly censured the conduct of the christian converts. This produced a warm dispute between the different orders, which brought on an appeal to the supreme judge of Rome; and a decree was made by Pope Innocent the tenth, in 1648, enjoining the jesuits to insist on a more rigid renunciation of idolatrous superstitions from the converts to christianity. Notwithstanding this decree, the

* The Chinese conceive that the departed spirits of their ancestors are engaged in the celestial regions in the benevolent office of interceding with the supreme Being for their progeny sojourning on earth. Hence at their festival entertainments they offered them their choicest viands. See Indian Antiquities, vol. v. p. 968.

† History of Don Ignatius, vol. ii. p. 103.

altercations between the different parties continued many years, and retarded the progress of christianity in the Chinese empire.*

The Russians have a church at Pekin, where they worship according to the greek form. Even students of that nation are permitted to reside in the capital, for the purpose of acquiring the Chinese language and literature.

At Kai-song-fou, the capital of Honan, is a synagogue of jews, who have been settled many centuries in China. They still retain some of the ceremonies of the old testament; in particular they practise circumcision, and observe the seventh day; the feast of unleavened bread, and of the paschal lamb. They make no fires, nor dress any provisions on their sabbaths; and whenever they read the bible in their synagogue, they cover their faces with a transparent veil, in memory of Moses, who descended from the mountain with his face covered; they also abstain from blood: yet they pay the same honours to Confucius as the Chinese literati. There were once many jewish families in China, but they are now greatly reduced.† There are also many mahometans in this kingdom, who have been settled upwards of six hundred years in several provinces, where they have mosques; and as they do not study to make proselytes, nor give any cause of jealousy to the state, government never molests them.

An American traveller gives the following account of one mode of the Chinese worship: "In the houses which are consecrated to their idol Joss, there is an image of a fat laughing old man at the upper end of the room, sitting in a chair, before whom is erected a small altar, whereon tapers and sandal work are constantly kept burning. As soon as the

* By accounts from China, as late as the year 1788, respecting the success of the missionaries, we are informed that in the province of Suschuen there had been an increase of twenty-seven thousand christians during the last thirty years; that it was governed by the titular bishop of Agathopolis. In the province of Nankin are thirty thousand. A very violent storm was raised in 1785 against them, and several missionaries became the victims of it. They were reduced, when the last accounts arrived, to so small a number, as to be incompetent to the services required of them.—This account, and also the number of Roman Catholics in Tonquin, and Cochin-China, were given by the Right Rev. Bishop Carrol, of Maryland.—Missions are still carried on in China, Cochin-China, Tonquin, and other parts of the East Indies; and some missionaries have sailed for those distant countries, though with much more difficulty and expense than before.

† Payne, vol. ii. p. 107.

worshipper enters, he prostrates himself before the idol, and knocks his head three times on the ground. This done, he takes three pieces of wood that fit together in the form of a kidney; again kneels; knocks his head; holds them to Joss; and after bowing three times for his blessing, throws them up. If they fall with both flat and round sides up, it is good luck; but if one of these, it is unfortunate. He renews his worship to Joss, and tries again. Sometimes it is repeated seven or eight times, till it is succeeded. Then he prostrates himself again, and repeats similar ceremonies. When he is satisfied he lights his taper, and fixes it before Joss; then sets fire to a piece of paper, washed with tin; presents it on the altar; bows three times, and retires.*

INDIA IN GENERAL, AND THE MOGUL's EMPIRE.

THE original inhabitants of India are called *Gentoos;* or, as others call them, *Hindoos*. The bramins, for so the Hindoo priests are styled, pretend that their legislator, Brama, bequeathed to them a book, called the *vedas;* containing his doctrines and instructions. The shanscrit† language, in which the veda is written, has for many centuries been concealed in the hands of the bramins,‡ but has at length been brought to light by the indefatigable industry of the late learned and ingenious Sir William Jones, and the other members of the society, of which he was president. Their united labours have contributed to remove the veil which formerly obscured the genuine religion of brama, inculcated in the vedas, the geeta, and other shanscrit theological treatises.

Mr. Maurice, a learned writer of the present day, has, in an elaborate work, entitled "A History of the Antiquities of India," traced the origin of the Hindoo nation, and developed their religious system. The following imperfect sketch of the religion of Hindostan, is taken from that author.

He supposes that the first

* American Museum for 1790.

† The shanscrit language was till late little known even in Asia. It is deemed sacred by the bramins, and confined solely to the offices of religion. The import of its name is, according to the eastern style, *the language of perfection*. See Encyclopædia, vol. xiv. p. 520.

‡ The bramins, who preside in all religious concerns, are elevated above every other order of men, by an origin deemed not only more noble, but acknowledged to be sacred.

migration of mankind took place antecedently to the confusion of tongues at Babel, from the region of Ararat, where the ark rested. By the time the earth was sufficiently dry for so long a journey, either Noah himself, or some descendant of Shem, gradually led on the first journey to the western frontiers of India; that this increasing colony flourished for a long succession of ages in primitive happiness and innocence; practised the purest rites of the patriarchal religion, without images and temples, till at length the descendants of Ham invaded and conquered India, and corrupted their ancient religion.

The following are the two primary articles of the primitive theology of India, descended down to them from the venerable patriarchs: That God vouchsafed a revelation to man in a state of innocence, concerning the divine nature, will, and mode of worship: that the deity is not a solitary, occult, inaccessible being; but perpetually present with all his creatures and works.

The remains of the primitive theology are still apparent in India, and are contained in the vedas, which, till lately, the bramins alone were permitted to read.

According to the Hindoo legislator, Brahme,* the great one, is the supreme, eternal, uncreated God. Brama, the first created being, by whom he made and governs the world, is the prince of the beneficent spirits. He is assisted by Veeshnu, the great preserver of men, who, nine several times, appeared upon earth, and under a human form, for

* According to Sir William Jones, the supreme God Brahme, in his triple form, is the only self-existent divinity acknowledged by the philosophical Hindoos. When they consider the divine power, as exerted in creating or giving existence to that which existed not before, they call the Deity Brahme. When they view him in the light of destroyer, or rather changer of forms, he is called Mahadeo, Seeva, and various other names. When they consider him as the preserver of created things, they give him the name of Veeshnu; for since the power of preserving creation by a superintending providence belongs eminently to the Godhead, they hold that power to exist transcendently in the preserving member of the triad, whom they suppose to be every where always; not in substance, but in spirit and energy. See Asiatic Researches.

Following the leading ideas of Sir William Jones, Mr. Maurice asserts, that there is a perpetual recurrence of sacred triad of Deity in the Asiatic mythology; that the doctrine of a trinity was promulgated in India, in the geeta, fifteen hundred years before the birth of Plato; for of that remote date are the Elephantia cavern, and the Indian history of Mahabharat, in which a triad of Deity are alluded to, and designated. Hence he supposes that the doctrine of a trinity was delivered from the ancient patriarchs, and diffused over the east during the migration and dispersion of their hebrew posterity.

the most beneficent purposes. Veeshnu is often styled Creeshna, the Indian Apollo, and in his character greatly resembles the Mithra of Persia. The prince of the benevolent Dentah has for a co-adjutor Mahadeo, or Seeva, the destroying power of God. And this three-fold divinity, armed with the terrors of almighty power, pursue through the whole extent of creation the rebellious Dentah, headed by Mahasoor, the great malignant spirit who seduced them, and dart upon their flying bands the fiery shafts of divine vengeance.

The nine incarnations of Veeshnu represent the deity descending in a human shape to accomplish certain awful and important events, as in the instance of the three first; to confound blaspheming vice, to subvert gigantic tyranny, and to avenge oppressed innocence, as in the five following; or finally, as the ninth, to abolish a gloomy and sanguinary superstition.*

The Hindoo system teaches the existence of good and evil genii, or, as they are called in the language of Hindostan, deos, or debta. These are represented as eternally conflicting together; and the incessant conflict which subsisted between them filled creation with uproar, and all its subordinate classes with dismay.

The doctrine of the metempsychosis, or transmigration of souls, is universally believed in India, from which country it is supposed to have originated many centuries before the birth of Plato, and was first promulgated in the geeta

* It appears that human sacrifices were anciently used in India, after their primitive religion was corrupted. These sacrifices ceased, when in the ninth incarnation of Veeshnu, he ordered in their room the oblation of fruits, flowers, and incense.—The shanscrit narrative of the incarnation of Veeshnu, and his extraordinary exploits, in some points approaches so near to the scriptural account of our Saviour, that Sir William Jones was led to suppose that the bramins had, in the early ages of christianity, seen, or heard recited to them, some of the spurious gospels, which in those ages so numerously abounded, and had engrafted the wildest parts of them upon the old fable of the Indian Apollo. The birth of the divine infant was predicted, and a reigning tyrant, learning from the prediction that he should be destroyed by this wonderful child, ordered all the male children born at that period to be slain; but Creeshna was preserved. From the fear of this tyrant he was fostered in Mattra by an honest herdsman, and passed his innocent hours in rural diversions at his foster-father's farm. Repeated miracles, however, soon discovered his celestial origin. He preached to the bramins the doctrines of meekness and benevolence. He even condescended to wash their feet, as a proof of his meekness; and he raised the dead, by descending for that purpose to the lowest regions. He acted not always indeed in the capacity of a prince, or herald of peace, for he was a mighty warrior; but his amazing powers were principally exerted to save and to defend. See Boudinot's Age of Revelation, p. 136.

of Uyasa, the Plato of India. This doctrine teaches that degenerate spirits, fallen from their original rectitude, migrate through various bobuns, or spheres, and through animal bodies.*

The Hindoos suppose that there are fourteen bobuns, or spheres; seven below, and seven above the earth. The spheres above the earth are gradually ascending. The highest is the residence of Brama and his particular favourites. After the soul transmigrates through various animal mansions, it ascends up the great sideral ladder of seven gates, and through the revolving spheres, which are called in India the bobuns of purification.

It is the invariable belief of the bramins that man is a fallen creature. Their doctrine of the transmigration of the soul is built upon this foundation. The professed design of the metemphychosis was to restore the fallen soul to its pristine state of perfection and blessedness. The Hindoos represent the Deity as punishing only to reform his creatures. Nature itself exhibits one vast field of purgatory for the classes of existence. Their sacred writings represent the whole universe as an ample and august theatre for the probationary exertion of millions of beings, who are supposed to be so many spirits degraded from the high honors of angelical distinction, and condemned to ascend, through various gradations of toil and suffering,† to that exalted sphere of perfection and happiness which they enjoyed before their defection.

The doctrine so universally prevalent in Asia, that man is a fallen creature, gave birth to the persuasion, that by severe sufferings, and a long series of probationary discipline, the soul might be restored to its primitive purity.

* Mr. Maurice observes that this doctrine pervaded all the heathen world, and probably arose from some obscure tradition of the fallen angels, handed down through successive generations from the great progenitor of human kind.

The above mentioned author supposes, that the Hindoos have been united in this uniform belief by some ancient, but mutilated tradition, relative to the defection of man in paradise from primeval innocence and virtue.

† It is supposed that Pythagoras derived his doctrine of transmigration from the Indian bramins; for in that ancient book, the institutes of Menu, compiled many centuries before Pythagoras was born, there is a long chapter on transmigration and final beatitude. It is there asserted, that as far as vital souls, addicted to sensuality, indulge themselves in forbidden pleasures, even to the same degree shall the acuteness of their senses be raised in their future bodies, that they may suffer analogous pains.

Hence oblations the most costly, and sacrifices the most sanguinary, in the hope of propitiating the angry powers, for ever loaded the altars of the pagan deities. They had even sacrifices denominated those of *regeneration*, and those sacrifices were always profusely stained with blood.

The Hindoos suppose that the vicious are condemned to perpetual punishment in the animation of successive animal forms, till, at the stated period, another renovation of the four jugs,* or grand period, shall commence upon the dissolution of the present. Then they are called to begin anew the probationary journey of souls, and all will be finally happy.

The destruction of the existing world by fire is a tenet of the bramins.

The temples, or pagodas, for divine worship in India, are magnificent; and their religious rites are pompous and splendid. Since the Hindoos admit that the Deity occasionally assumes an elementary form, without defiling his holiness, they make various idols to assist their imaginations when they offer up their prayers to the invisible Deity.

Besides the daily offerings of rice, fruits, and ghee, at the pagodas, the Hindoos have a grand annual sacrifice, not very dissimilar from that of the scape goat among the hebrews.† They inculcate various and frequent ablutions, which are intended as means of purifying their souls from sin.

* The *jugs* are certain grand periods alluded to in the revolutions of the heavenly bodies. The vanity of the bramin chronologists has induced them to apply to terrestrial concerns the vast periods used in sideral computations.

† The necessity of some atonement for sin, is one of the prevailing ideas among the Hindoos. Hence they sacrifice certain animals at stated seasons, and hence the voluntary tortures which they inflict upon themselves. For an instance to illustrate this point: Mr. Swartz, one of the Malabarian missionaries, who was instrumental in converting two thousand persons to the christian religion, relates that a certain man on the Malabar coast had inquired of various devotees and priests how he might make atonement; and at last he was directed to drive iron spikes, sufficiently blunted, through his sandals; and in these spikes he was to place his naked feet, and walk about four hundred and eighty miles. If, through loss of blood, or weakness of body he was necessitated to halt, he was obliged to wait for healing and strength. He undertook his journey; and while he halted under a large shady tree, where the gospel was sometimes preached, one of the missionaries came and preached in his hearing from these words: "The blood of Jesus Christ cleanseth from all sin." While he was preaching, the man rose up, threw off his torturing sandals, and cried out aloud, *This is what I want*; and he became a living witness of the truth of that passage of scripture which had such a happy effect upon his mind. See Baptist Annual Register for 1792.

The Hindoo religion is divided into a great variety of sects, but ultimately branched forth into two principal ones; that of Veeshnu and Seeva, the worshippers of the Deity in his destroying and preserving capacity.

There subsists to this day among the Hindoos a voluntary sacrifice of too singular and shocking a nature to pass unnoticed, which is that of the wives burning themselves with the bodies of their deceased husbands. These women are trained from their infancy in the full conviction of their celestial rank; and that this world, and the corporeal form which incloses it, are destined by God; the one as their place of punishment, the other as their prison. They are nursed and instructed in the firm faith, that this voluntary sacrifice is the most glorious period of their lives; and that thereby the celestial spirit is released from its transmigrations, and the evils of a miserable existence, and flies to join the spirit of their deceased husbands in a state of purification.

In a particular district of Bengal religious veneration is paid to the Cow: in former times it was universal through Hindostan. This animal is venerated in a religious sense, as holding in the rotation of the metempsychosis the rank immediately preceding the human form; and, in a political sense, as being the most useful and necessary of the whole animal creation, to a people forbid feeding on any thing which has breathed the breath of life.*

The *Afgans* are a people in India, who inhabit a province of Cabul, or Cabulistan. They boast of being descended from Saul, the first king of Israel. They say that their great ancestor was raised from the rank of a shepherd, not for any princely qualities which he possessed, but because his stature was exactly equal to the length of a rod which the angel Gabriel had given to the prophet Samuel, as the measure of the stature of him whom God had destined to fill the throne of Israel.

This story is supposed to be one of the many fictions which Mahomet borrowed from the latter rabbins. Sir William Jones, however, though he gave no credit to this fable, seems to have had no doubt but that the Afgans are descendants of Israel. "We learn (says he) from Esdras, that the *ten tribes*, after a wandering journey, came to

* White's Sermons, p. 508.

a country called Arsareth, where we may suppose they settled. Now the Afgans are said by the best Persian historians to be descended from the jews; they have traditions among themselves of such a descent; and it is even asserted that their families are distinguished by the names of the jewish tribes; although, since their conversion to the islam, they studiously conceal their origin."*

The *Persees*, which subsist in India, are the posterity of the ancient Persians, who worship the element of fire; besides, they have a great veneration for the *cock*. There are many jews and European christians in the Mogul's dominions.†

From the reign of Tamerlane, mahometanism has been uniformly the religion of the government of India. The Hindoos, however, are said to exceed the mahometans in the proportion of ten to one. The British settlements in India are said to occupy a far greater extent than the British empire in Europe.

[If we could give credit to what has been advanced by various writers on the sublime sentiments, the virtuous character, the patience, the constancy, the faith, and the tolerance of the Hindoos, we should be led to consider their religion as not only harmless, but in many respects highly meritorious: but other accounts, which we cannot but consider as much more authentic, compel us to suspect such representations. If the vedas were published, which is a matter that has been in contemplation, they would doubtless be found to contain some sublime sentiments, and which those who are partial to fruit produced by such a soil might magnify: but they would be mixed with a vast quantity of fable and imposture. If what has been called the patience, fortitude, and faith, of the *Samiasses*, a sect of the Hindoos, were viewed with an impartial eye, it might excite little other than pity and disgust: and even the tolerance of which their religion boasts, like that of every other species of paganism, is confined to the diversities among themselves. There is as great hatred to christianity discovered amongst them as amongst almost any other people.

The baptist society, which was founded in 1792, for evangelizing the heathen, first sent two of their ministers; viz. Mr. *John Thomas*, and Mr. *William Carey*, to this country:

* Jones's History of the Antiquities of Asia. † Broughton, vol. ii. p. 328.

and all their communications, as well as the testimonies of many others who have made particular inquiry into these things, fully confirm the above remarks.

For seven years Mr. Carey and his colleague, with another who joined them, seem to have laboured without any real success. There were none, however, who had resolution enough to renounce cast, and be baptized. But in the latter end of the year 1800, after the arrival of four more missionaries, and when they had formed a settlement at Serampore, in the vicinity of Calcutta, success began to attend their labours. The new testament, which had been translated into Bengalee, was now printed; and several of the natives, who, it had been said, would never relinquish cast, cheerfully made this sacrifice, and were baptized in the name of the Lord Jesus. From that time to this they have been gradually increasing; and the old testament, being translated, has been nearly printed. Four of the missionaries have died; viz. Mr. *Grant*, Mr. *Brunsdon*, Mr. *Thomas*, and Mr. *Fountain*; but others have taken their place. The church composed of Europeans and Natives consists at this time of about forty members. The missionaries are now employed in translating the scriptures into Hindostanee, and hope to get them into many others of the eastern languages.]

PENINSULA OF INDIA BEYOND THE GANGES.

THE inhabitants of this peninsula are generally pagans. The Siamites hold that all nature is animated by a rational soul; that the soul transmigrates through many states, and is then confined to a human body, to be punished for its crimes; and, the better to establish the doctrine of the pre-existence of the soul, some of the Talapoins persuade their disciples that they even remember their several transmigrations. They say, that though the soul is material, yet it is by no means perishable. They hold that there are nine degrees of felicity and punishments. They believe the nine first are above this world, and the other nine under our feet. But, however, the felicity of their highest paradise is not eternal, nor exempt from inquietudes; since it is a state in which a person is born and dies. But if, after several transmigrations, the soul, by good works done in each state, arrives at such a degree of merit, that there is not any mortal

condition worthy of it, then it will remain in a state of eternal impassibility and happiness. It is to the memory of these supposed perfect beings that they dedicate their temples; but the person whom they pretend has surpassed all the men who ever lived, is Somonona Kodom—to him they pay adoration.

The *Birman* religion originated from the same source as the Hindoo, but differs from it in some tenets. The inhabitants of this kingdom are worshippers of Boodh, in which form they believe Veeshnu appeared in his ninth incarnation, and forbid the depriving any being of life. They believe that, after having undergone a number of transmigrations, they shall at last be either received to their Olympus, or sent to a place of divine punishment.

The Birmans do not torture their bodies like the Hindoos; but they think it meritorious to mortify the body by a voluntary abstemiousness and self-denial.*

In Pegu they have a kind of religious veneration for apes and crocodiles, believing those persons very happy who are devoured by them. Mahometanism prevails in some parts; but it is mixed with many pagan rites and ceremonies.† The catholics have sent missionaries to this part of India; and we are informed that in the kingdom of Tonquin three hundred thousand souls have embraced the catholic religion.

In Cochin-China there were at the breaking out of the civil wars between the usurper of the crown and the lawful heir, one hundred and sixty thousand catholics.

When the kings of this part of India are interred, a number of animals are buried with them, and such vessels of gold and silver as they think can be of use to them in their future life.

ARABIA.

THE religion which was most extensively disseminated, and most highly esteemed among the Arabians before the time of Mahomet, was idolatry. Of this there were several distinct kinds; but the predominant species appears to have been that of the Sabeans, who held the unity of God, though at the same time they worshipped the fixed stars and

* Symes's Embassy to Ava. † Broughton's Historical Library.

planets, the angels and their images, as subordinate deities, whose mediation with the most high and supreme God they ardently implored.*—Many of the wild Arabs still continue pagans; but the people in general are mahometans.

The *Zerif* of Mecca, since the extinction of the caliphs, whom he succeeds, is sovereign pontiff of the mahometan church, and a temporal as well as spiritual prince. He holds his dominions as fiefs to the Turk, and is more indebted to the zeal of superstition, than to the terror of his arms for the support of his dignity; a prodigious decline indeed from the importance of those caliphs who reigned the masters of the eastern world, and shook the kingdoms of the north with dismay. But, though shrunk in the limits of a province, where the mahometan greatness first originated, the xerif in two instances exceeds the pope in the fullest plenitude of his power. His honours are hereditary, to possess which he must prove his descent from the prophet; and the extent of his influence reaches as far beyond that of the pope, as the persuasion of Mahomet extends beyond the papal tenets. The remotest corners of the east pay homage to his title. The way-worn pilgrim ceaseless toils from Testis' towers to Mesopotamia, to add his mite to the treasures of Medina's temple, while Asiatic princes, subahs of India, and sultans of the spicy isles, enrich the prophet's shrine with gems and gold. The territories of the xerif lie in the heart of Arabia, and are about three hundred miles long, and one hundred broad. Beside the cities of Mecca and Medina, to which the caravans annually bring the produce of distant countries, his revenues are considerably augmented by the immense trade which is carried on with the ports of Yumbo and Judda, by the vessels of Africa and India.†

The wandering tribes in the southern and midland parts acknowledge themselves the subjects of no foreign power. The spirit of independence, so well painted in the scriptures, they have inviolably preserved from Ismael, their ancestor. Their aversion for all foreign dominion makes them prefer the horror of their deserts to the most advantageous establishments. Liberty has so many charms for them, that, supported by her, they boldly

* White's Sermons, p. 77. Richardson's Dissertation.

† Irwin's Voyage on the Coasts of Arabia.

brave hunger, thirst, and the consuming ardour of the sun. Humbled sometimes, but never subjected, they have bid defiance to all the powers of the earth, and have repulsed those chains which have alternately been borne by other nations. The Romans, those masters of the world, lost whole armies, which were sent to the conquest of this country. The Egyptians, the Persians, and the Ottomans, have never been able to subdue them.*

The Arabs are the only nation, except the jews, who have so long remained a distinct people. They are both standing monuments of the exactness of divine predictions, and the veracity of scripture history.†

A new sect of religion has of late appeared in Arabia, which explodes every species of idolatry, and enjoins the worship of one eternal Being. It considers Moses and his ancestors in the east as sublime teachers of wisdom, and as such worthy of respect and veneration: but it rejects all revelation, and denies that any book was ever penned by the angel Gabriel.‡

From a paragraph in one of the public papers, we learn that an Arabian scheick, named Hajabi, has for six or ten years back been fomenting a religious solecism, the basis of which is *simple deism*; the adoration of the Deity, without churches or temples, in the open air: and, in short, the ancient religion which prevailed in these countries before the birth of Mahomet, whose revelations and divine mission he expressly denies, as well as the supernatural communication of the koran, the necessity of public mosques, religious ceremonies, &c. In order to restore religion to its primitive simplicity, he goes back as far as the time of Abraham, the patriarch, who is equally revered by jews, christians, and mahometans. Father Hajabi, who is yet alive, and near one hundred years old, is the author, or rather restorer of this new code of religion, which he first instituted in his own family, afterwards throughout his tribe, and which has been successively adopted by many tribes in Arabia Felix. Prodigious multitudes of people have also embraced it along the western side of the gulf of Persia, from Mascate to Bassora. Thus it is, that in the capital of the ancient Chaldea,

* Savary's Letters on Egypt, vol. ii. pp. 198—204.

† See Newton's Dissertations on the Prophecies.

‡ Dunbar's Essays, p. 164.

and in the very country where Abraham lived, the scheick Hajabi, undertook to re-establish the original religion of the ancient patriarchs; inviting to embrace it, Jews, Turks, and Christians themselves. It is further asserted, that this sect is making a rapid progress on the side of Mecca and Medina.

PERSIA.

THE Persians are mahometans, of the sect of Ali: they differ from the Turks concerning the succession of Mohammed. The Turks reckon them thus: Mohammed, Abubeker, Omar, Osman, and Ali. But the Persions reckon Ali to be the immediate successor of Mohammed. At this day there are many sects in Persia that evidently have christianity for the foundation of their religion. Some of them, called Souffees, who are a kind of Quietists, sacrifice their passions to God, and profess the moral duties. The Sabean christians have in their religion a mixture of Judaism and Mahometanism, and are numerous towards the Persian gulf. The Armenian and Georgian christians are also very numerous here. There are a great number of jews spread over the whole empire.

The *Guebres*, or *Gaurs*, who pretend to be the disciples and successors of the ancient magi, the followers of Zoroaster. They are said to be numerous in Persia, though tolerated in but few places. A combustible ground, about ten miles distant from Baku, a city in the north of Persia, is the scene of their devotions. It must be admitted that this ground is impregnated with very surprising inflammatory qualities, and contains several old little temples; in one of which the Guebres pretend to preserve the sacred flame of the universal fire, which rises from the end of a large hollow cane, stuck into the ground, resembling a lamp burning with pure spirits.*

This religion was founded by Zoroaster, who lived about the year of the world 2860. This great philosopher, being struck with the demonstrations he observed of the perfections of that self-existent Being who is the author of all good, and being at a loss to account for the introduction of evil into this world, thought there were two principles of beings; one the cause

* Guthrie, p. 706.

of all good, whom he imagined resembled light; the other the author of all evil, whom he represented by darkness. He, considering light as the most perfect symbol of true wisdom, and darkness as the representative of whatever is hurtful or destructive, inculcated an abhorrence of all images, and taught his followers to worship God only, under the form of fire; considering the brightness, purity, and incorruptibility of that element, as bearing the most perfect resemblance of the nature of the good Deity.*

Zoroaster compiled a book for the use of the priests, who were to explain it to the public at large, who attended the sacrifices. This book was called the *zend;* a word which signifies a kindler of fire, because it was for the use of those who worshipped the fire; but the allegorical meaning was, to kindle the fire of religion in their hearts. In this book there are so many passages taken out of the old testament, that some learned men have supposed the author was a jew. He gave almost the same account of the creation of the world as we find written in the book of Genesis; and of the ancient patriarchs, as recorded in scripture. He enjoins relating to clean and unclean beasts, the same as was done by Moses, and in the same manner orders the people to pay tithes to the priests. The rest of the book contains the life of the author, his pretended visions, the methods he used in order to establish his religion, and concludes with exhortations to obedience. Yet, notwithstanding the striking similarities between the zend and the law of Moses, it will not follow from hence that Zoroaster was a jew. The Chaldeans and Persians were inquisitive people; they even sent students to India and Egypt: and, finding the jews in a state of captivity among them, they would naturally inquire into the mysteries of their religion.

There is a sect of modern philosophers in Persia who are called *sufis*, either from the greek word for a sage, or from the woollen mantle which they used to wear in some provinces of Persia. Their fundamental tenets are: That nothing exists absolutely but God; that the human soul is an emanation from his essence, and though divided for a time from its heavenly source, will be finally re-united with it; that the highest possible happiness will arise from its

* Middleton's Geography, vol. i. p. 69.

re-union; and that the chief good of mankind in this transitory world consists in as perfect a union with the eternal spirit as the incumbrances of a mortal frame will allow; that, for this purpose, they should break all connexion with extrinsic objects, and pass through life without attachments, as a swimmer in the ocean strikes freely without the impediment of cloths; that if mere earthly charms have power to influence the soul, the idea of celestial beauty must overwhelm it in ecstatic light; that, for want of apt words to express the divine perfections and the ardour of devotion, we must borrow such expressions as approach the nearest to our ideas, and speak of beauty and love in a transcendent and mystical sense; that, like a reed torn from its native bank, like wax separated from its delicious honey, the soul of man bewails its disunion with melancholy music, and sheds burning tears, like the lighted taper, waiting passionately for the moment of its extinction, as a disengagement from earthly trammels, and the means of returning to its only beloved. This theology prevails among the learned mussulmans, who avow it without reserve.*

All religions, except the sect of Omar, are tolerated in this kingdom.†

ASIATIC ISLANDS.

JAPAN ISLANDS.

THE worship of the Japanese is paganism, divided into several sects, among which the three following are the most conspicuous:—The *Sinto*, or ancient idol worship of the Japanese—the *Budso*, or foreign idol worship, introduced into Japan from the empire of China, and the kingdom of Siam—and the religion of their philosophers and moralists.

* Some have asserted that the ancient Persians held a co-eternity of these two principles. Other writers agree that the evil principle was created out of darkness, and that Oromasdes first subsisted alone; that by him the light and darkness were created; and that in the composition of this world good and evil are mixed together, and so shall continue till the end of all things, when each shall be separated and reduced to its own sphere.

Some have endeavoured to account for the origin of the prince of darkness thus: "Oromasdes (say they) said once within his mind, 'How shall my power appear, if there be nothing to oppose me?' This reflection called Abriman into being, who thenceforward opposed all the designs of God; and thereby, in spite of himself, contributes to his glory. See Heckford on Religions, p. 109.

† Jones's Asiatic Dissertations.

1. The religion of the Sintos.—This denomination have some obscure and imperfect notions of the immortality of the soul, and a future state of bliss and misery; and yet worship only those gods whom they believe are peculiarly concerned in the government of the world: for though they acknowledge a supreme Being, who, they believe, dwells in the highest heaven, and admit of some inferior gods, whom they place among the stars; yet they do not worship and adore them; nor have they any festivals sacred to them, thinking that beings so much elevated above mankind will concern themselves but little about human affairs. They, however, swear by their superior gods; but they worship and invoke those gods alone whom they believe to have the sovereign control over this world, its elements, productions, and animals: these, they suppose, will not only render them happy here, but, by interceding for them at the hour of death, may procure them a happy condition in the next state of existence, in reward of their good conduct in the present state. Hence their dairis, or ecclesiastical emperors, being esteemed lineally descended from the eldest and most favoured sons of these deities, are supposed the true and living images of their gods, and possessed of such an eminent degree of holiness, that none of the people dare presume to appear in their presence.*

The Sintos believe that the soul, after quitting the body, is removed to the high subcelestial fields, seated just beneath the thirty-three heavens, the dwelling places of their gods; that those who have led a good life find immediate admission, while the souls of the wicked are denied entrance, and condemned to wander till they have expiated their crimes; but they do not believe in a hell, or place of torment. One of the essential points of their religion is, that they ought to preserve an inward purity of heart, and to practise or abstain from whatever the dictates of reason, or the express command of the civil magistrate, direct or forbid.

The Sintos religion enjoins abstaining from blood, from eating flesh, or being near a dead body; by which a person is for a time rendered unfit to go to the temples, to visit holy places, and to appear in the presence of the gods. The other great points of their re-

* Paine's Epitome of History, vol. ii. p. 36. † Ibid, p. 41.

ligion are:—(1.) A diligent observance of the solemn festivals, in honour of their gods, which are very numerous.—(2.) Pilgrimages to the holy places at Isje; that is, to the temple of Tensio-Dai-Sin, the greatest of all the gods of the Japanese.—(3.) The chastisement and mortification of their bodies. But few of them pay much regard to this precept.*

2. The Budso, or foreign pagan worship introduced into Japan, probably owes its origin to Budha, whom the bramins of India believe to be Wisthnu, their deity; who, they say, made his ninth appearance in the world, under the form of a man of that name.† The most essential points of this religion are: That the souls of men and animals are immortal, and both of the same substance, differing only according to the bodies in which they are placed; and that after the souls of mankind have left their bodies, they shall be rewarded or punished according to their behaviour in this life, by being introduced into a state of happiness or misery: that the degrees of both are proportioned to the different degrees of virtue and vice. They call their heaven a state of eternal pleasure. Their god Armida is the sovereign commander of this blissful region; and is considered as the patron and protector of human souls, especially of those who are removed to a state of felicity. These maintain, that leading a virtuous life, and doing nothing contrary to the five commandments,‡ is the only way to become agreeable to Armida, and to render themselves worthy of eternal happiness. On the other hand, all the vicious, whether priests or laymen, are, after death, sent to a place of misery, to be tormented for a certain indefinite time, where every one is to be punished according to the nature and number of his crimes, the number of years he lived upon earth, his station there, and his opportunities for becoming good and virtuous. Yet they suppose the miseries of these unhappy souls may be greatly alleviated by the virtuous lives of their relations and friends, and still more by the prayers and offerings of the priests to their great god Amida, who can prevail on the almost inexorable judge to treat the imprisoned souls with somewhat

* Payne, vol. ii. p. 41. † Ibid, p. 31.

‡ Those five commandments are—not to kill any thing that has life—not to steal—not to commit fornication—to avoid lies, and all falsehood—not to drink strong liquors.

less severity than their crimes deserve, and to send them speedily again into the world. For they believe, that when vicious souls have expiated their crimes, they are sent back to animate such vile animals as resembled them in their former state of existence. From the vilest of these transmigrating into others and nobler, they, at last, are suffered again to enter human bodies; and thus have it in their power, either by their virtue and piety to obtain an uninterrupted state of felicity; or by a new course of vices, once more to expose themselves to all the miseries of confinement in a place of torment, succeeded by a new unhappy transmigration.*

There are several sects of the Budso religion, all of whom have their temples, their convents, and their priests.

3. The religion of the philosophers and moralists is very different from that of the two former; for they pay no regard to any of the forms of worship practised in the country. The supreme good, say they, consists in the pleasure and delight which arise from the steady practice of virtue. They maintain, that men are obliged to be virtuous, because nature has endowed them with reason; that, by living according to its dictates, they might shew their superiority to the irrational inhabitants of the earth. They do not admit of the transmigration of souls; but believe that there is a universal soul diffused through all nature, which animates all things, and which reassumes departed souls as the sea does the rivers. This universal spirit they confound with the Supreme Being.

These philosophers not only admit of self-murder, but consider it as an heroic and commendable action, when it is the only means of avoiding a shameful death, or of escaping from the hands of a victorious enemy. They conform to the general custom of their country, in commemorating their deceased parents and relations, by placing all sorts of provisions on a table provided for the purpose; but they celebrate no other festivals, nor pay any respect to the gods of the country.†

There are innumerable temples and idols in this island, among which the temples of those who profess the Budso religion are the most remarkable, being distinguished by their stately height, curious roofs, and numerous orna-

* Payne, vol. ii. p. 53. † Ibid, p. 56.

ments. One of the temples erected at Miaco is esteemed the most sumptuous in the empire. This temple is said to be as large as the church of St. Paul in London, and contains many idols, among which is one of gilt copper, of a prodigious size, seated in a chair eighty feet broad and seventy feet high. The festivals of the Japanese are as numerous as their deities. The number of monasteries is scarcely credible. The monks are either regulars or seculars. The regulars live in convents, some of which contain upwards of a thousand monks. The seculars are dispersed abroad, and live in private houses. The former are exceedingly abstemious, but the latter live in luxury and idleness.

The Roman Catholic religion once made a considerable progress in this country, in consequence of a mission conducted by the Portuguese and Spanish jesuits in 1549, amongst whom the famous Saint Francis Xavier was employed, but soon relinquished the service. There were also some Franciscan friars of Spain engaged at last. At first the undertaking proceeded with the most rapid success, but ended in a most tragical manner, owing, it is said, to the misconduct of the jesuits, and their conspiracy against the emperor. A persecution commenced of forty years' duration, which was terminated by a most terrible and bloody massacre not to be paralleled in history. After this the Portuguese, as likewise the christian religion, were totally expelled the country, and the most effectual means taken for preventing their return.*

LADRONE ISLANDS.

The inhabitants of the Ladrone Islands believe that heaven is a region under the earth, filled with cocoa-trees, sugar-canes, and a variety of other delicious fruits; and that hell is a vast furnace, constantly red-hot—those who die a natural death go straight to heaven. They may sin freely, if they can but preserve their bodies against violence; but war and bloodshed are their aversion.†

FORMOSA.

The inhabitants of this island recognize two deities in company, the one a male, god of the men; the other a female, goddess of the women. The bulk of their inferior deities are the souls of upright men, who are constantly doing good; and the souls of wicked men, who are constantly doing evil.

The people of Formosa be-

* Encyclopædia, vol. ix. p. 66. † Kaims, vol. iv. p. 235.

lieve there is a kind of hell; but that it is to punish those who at certain seasons have gone naked; who have dressed in calico, and not in silk; who have presumed to look for oysters; or who have undertaken any business without consulting the song of birds; while drunkenness and debauchery are not regarded as crimes. They even believe the debaucheries of their children are agreeable to the gods.*

MOLUCCA ISLANDS.

The inhabitants of these islands are pagans and mahometans. Those pagans believe the existence of malevolent invisible beings, subordinate to the supreme benevolent Being, confine their worship to the former, in order to avert their wrath: and one branch of their worship is to set meat before them, hoping that when their bellies are full they will be less inclined to mischief.†

PHILIPPINE ISLANDS.

The inhabitants of these islands are generally pagans and mahometans. A small part of the inhabitants are Roman Catholics.

CELEBES.

The inhabitants of this island are professed mahometans, who retain many Chinese ceremonies.

The religion of this people was formerly idolatry. They worshipped the sun and moon, and sacrificed to them in the public squares, having no materials which they thought valuable enough to be employed in raising temples. About two centuries past, some christians and mahometans, having brought their opinions to Celebes, the king of the country, he took a dislike to the national worship. Having convened a general assembly, he ascended an eminence, when, spreading out his hands towards heaven, he told the Deity that he would acknowledge for truth that doctrine whose ministers should first arrive in his dominions; and, as the winds and waves were at his command, the Almighty would have himself to blame, if he embraced a falsehood. The assembly broke up, determined to wait the orders of heaven, and to obey the first missionaries that should arrive. The mahometans were the most active, and their religion accordingly prevailed ‡

SUNDA ISLANDS;
Containing Borneo, Sumatra, Java, &c.

The inhabitants of these islands, who reside on the sea coast, are generally mahome-

* Montesquieu's Spirit of Laws, vol, iv. p. 185.
† Middleton's Geography, p. 44.
‡ Encyclopædia, vol. iv. p. 279.

tans; but the natives, who reside in the inland parts, are pagans.* The Iduans, a people in the island of Borneo, believe that every person they put to death must attend them as a slave in the other world. The worship of the inhabitants of Java is similar to that of the Molucca Islands.†

CEYLON.

The inhabitants of this island acknowledge an all-powerful Being, and imagine their deities of a second and third order are subordinate to him, and act as his agents. Agriculture is the peculiar province of one, navigation of another. Buddow is revered as the mediator between God and man. Another of their favourite deities is the tooth of a monkey.‡—There is a number of Dutch christians in this island.

MALDIVE ISLANDS.

The inhabitants of these islands are mahometans, who retain many pagan ceremonies.§

* Broughton's Historical Library, vol. ii. p. 330.
† Kaims, vol. iv. p. 152. ‡ Ibid.
§ Middleton's Geography. See Maldives.

A GENERAL VIEW

OF THE

RELIGIONS OF AFRICA.

THE inhabitants of this continent, with respect to religion, may be divided into three sorts; viz. *pagans*, *mahometans*, and *christians*. The pagans are the most numerous, possessing the greatest part of the country from the tropic of Cancer to the Cape of Good Hope, and are generally black. The mahometans, who are of a tawny complexion, possess Egypt, and almost all the northern shores of Africa, or what is called the Barbary coast. The people of Abyssinia are denominated christians. There are also some jews on the north of Africa.*—A late traveller has given the following general sketch of the religion of the pagans in this part of the world.

"The belief of one God, and a future state of rewards and punishments, is entire and universal among the Africans. It is remarkable, however, that (except on the appearance of a new moon) the pagan natives do not think it necessary to offer up prayers and supplications to the Almighty. They represent the Deity indeed as the creator and preserver of all things; but, in general, they consider him as a being so remote, and of so exalted a nature, that it is idle to imagine the feeble supplications of wretched mortals can reverse the decrees, and change the purposes of unerring wisdom. If they be asked for what reason then do they offer up a prayer on the appearance of the new moon; the answer is that custom has made it necessary: they do it because their fathers did it before

* Guthrie, p. 728.

them. The concerns of the world, they believe, are committed by the Almighty to the superintendence and direction of subordinate spirits, over whom they suppose certain magical ceremonies have great influence. A white fowl, suspended from the branch of a particular tree, a snake's head, or a few handfuls of fruit, are offerings which the negroes often present to deprecate the wrath, or to conciliate the favour of these tutelary agents. But it is not often that they make their religious opinions the subject of conversation; when interrogated in particular concerning their ideas of a future state, they express themselves with great reverence but endeavour to shorten the discussion, by observing that no man knows any thing about it. They are content, they say, to follow the precepts and examples of their forefathers through the various vicissitudes of life; and when this world presents no objects of enjoyment or of comfort, they seem to look with anxiety towards another, which they believe will be better suited to their natures; but concerning which they are far from indulging vain and delusive conjectures."*

EGYPT.

THE present established religion in Egypt is mahometanism, which is exercised in all respects the same as in Turkey, except that they are not quite so strict in observing it in the former as they are in the latter. The mahometans set out from Cairo once a year in their pilgrimage to Mecca, which is one of the most numerous and splendid caravans in the east. The number of those who compose the caravan seldom amounts to less than forty thousand, but it is much greater in times of peace and plenty.

There are also in Egypt many christians called *cophts*. They are subject to the Alexandrian metropolitan, who is said to have no less than one hundred and forty bishoprics in Egypt, Syria, Nubia, and other parts which are subject to his patriarchate; beside the Abuna, or bishop of the Abyssinians, who is nominated and consecrated by him. The patriarch makes a short discourse to the priests once a year; and the latter read legends from

* Park's Travels, p. 309.

the pulpit on great festivals, but never preach.* They keep Sunday very strictly, and fast seven months in the year. They have seven sacraments; viz. baptism, the eucharist, confirmation, ordination, faith, fasting, and prayer. They circumcise their children before baptism, and ordain deacons at seven years of age. They follow the doctrine of the Jacobites with regard to the nature of Christ, and baptism by fire. The ceremonies which they observe are much the same with those of the greek church.

The jews are the most numerous class next after the mahometans and cophts. Some pharisees, or talmudists, reside here, as well as kairites, who, though not numerous, have a synagogue of their own.

The other religions tolerated in Egypt are the Greek, Armenian, and Latin. The Greeks have only two churches in Cairo; in one of which the service is performed by the patriarch of Alexandria, and in the other by the bishop of Mount Sinai. The Armenians, who are not numerous, have only one church.

The distinctions between mahometans and persons of other religions are carried to a greater length in Egypt than any where else through the east. Christians and jews are not even suffered to walk by several mosques in high veneration for their sanctity; or by the quarter El-Karase, in which are a great many tombs and houses of prayer; they are obliged to turn out of their way to avoid these places; even the ground on which they stand is so sacred in the eyes of the people, that they will not suffer it to be profaned by infidels.†

BARBARY;

Containing Morocco, Fez, Algiers, Tripoli, and Barca.

The inhabitants of those states are mahometans. Many subjects of Morocco follow the tenets of Hamed, one of their emperors, who taught that the doctrines of Hali, Omar, and other interpreters of the law, were only human traditions.‡

* The church-service of this denomination is performed in Arabic and modern Coptic: the gospel is read in Arabic, that all may understand it. The cophts are very fond of the bustle of rites and ceremonies that succeed each other with rapidity. They are always in motion during the time of service: the priest who officiates, particularly, is in continual action, incensing the saints, pictures, books, &c., every moment. The cophts have a number of manasteries, where the monks bury themselves from society in remote solitudes. See Sonnini's Travels in Egypt.

† Niebur's Travels, vol. i. p. 61. ‡ Guthrie, p. 739.

They ascribe great veneration to their priests, whom they style *marabots*, and to those who make their pilgrimage to Mecca, whom they style *saints*, and allow considerable privileges. The very camels that bear them are esteemed so holy, that they are exempted from future servitude, well fed, and kept; and when they die, they allow them the same kind of burial as they do their own relations.

The Algerines acknowledge the korân as the rule of their faith and practice, but are generally remiss in the observance of it. They have three principal officers, who preside over all religious matters; viz. the *mufti*, or high priest; the *cadi*, or chief judge in ecclesiastical cases, and such other matters as the civil and military power turn over to him. The great *marabot*, or head of the marabontic order, who are a kind of eremetic monks, are held in such high veneration among them, that they bear an extraordinary sway, not only in private families, but even in the government. They place great merit in frequent washing of their whole bodies; in the length of their fasts, their lents stretching between seven and eight months; and in their care in feeding beasts, and such kind offices to them, which they suppose to be the most effectual means to wash away their sins.* Some of them maintain that idiots are the elect of God.†

There are in the city of Fez seven hundred mosques, great and small; fifty of which are magnificent, and supported with marble pillars, and other ornaments. The principal mosque is near a mile and a half in circumference. There are nine hundred lamps lighted every night; and in the middle of the mosque are large branches capable of holding five hundred lamps each. Along the walls are seven pulpits, from which the doctors of the law teach the people. The business of the priest is only to read prayers and distribute alms to the people, to support which there are large revenues.‡

Algiers is supposed to contain one hundred thousand mahometans, fifteen thousand jews, two thousand christian slaves, and some renegadoes.§

* Universal History, vol. xviii. pp. 202, 203.

† Encyclopœdia, vol. vii. p. 224.

‡ In 1739 the Moravian brethren sent missionaries to the slaves in Algiers. Middleton's Geography, vol. i. p. 257.

BILEDULGERID, ZAARA, OR THE DESART.

THE religion professed in these countries is mahometanism; but there is scarce any sign of religion among many of the people. There is a number of jews scattered up and down in the best inhabited places of Biledulgerid.

Christianity was once happily established in Zaara; but it has been quite exterminated for several ages.*

NEGROLAND.

THE inhabitants of this vast country are either mahometans or pagans, chiefly the former. When an eclipse of the moon happens, they believe it is occasioned by a large cat putting one of her paws between the earth and moon; and during the time of its progress they pay reverence to Mahomet. They keep their sabbath on the Friday, when they pray three times; but on the other days of the week only twice. They have neither temples nor mosques; but are summoned to their devotions, under the shade of a large tree, by their marabots, or priests, of whom their is one to every village.†

GUINEA.

PAGANISM is the religion of this country. The negroes of this golden coast believe a supreme Being, and have some ideas of the immortality of the soul. They address the Almighty by a *fetiche*, or charm, as mediator, and worship two days in a week. They ascribe evil in general, and all their misfortunes, to the devil, whom they so fear as to tremble at the mention of his name.‡

The word *fetiche*, in a strict sense, signifies whatever represents their divinities; but the precise ideas of the negroes concerning their lesser gods, are not well adjusted by authors, or even among the most sensible of themselves. At Cape Coast there is a public guardian fetiche, the highest in power and dignity. This is a peninsular rock, which projects into the sea from the bottom of the cliff on which the castle is built, making a sort of cover for landing. Beside this superior fetiche, every separate canton, or district, has its peculiar fetiche, inferior to that of Cape Coast. A mountain, a tree, a

* Middleton's Geography, vol. i. p. 228. † Ibid, p. 293. ‡ Ib. p. 320.

large rock, fish, or peculiar fowl, is raised to this high distinction, and the honour of being the national divinity. Among trees the palm has the pre-eminence, this being always deified, and in particular that species of it called *assoanam*; because it is the most beautiful and numerous. They pay profound adoration to these fetiches, and have great confidence in their power. But the fetiche of one province is despised in another.

The fetiches of Whidah may be divided into three classes; the *serpent*, *tall trees*, and the *sea*. They sometimes add a fourth; viz. the chief river of the kingdom, the Euphrates. The serpent is the most celebrated, the others being subordinate to the power of this deity. This snake has a large round head, beautiful piercing eyes, a short pointed tongue, resembling a dart; its pace slow and solemn, except when it seizes on its prey, then very rapid; its tail sharp and short, its skin of an elegant smoothness, adorned with beautiful colours, upon a light-grey ground: it is amazingly familiar and tame. Rich offerings are made to this deity; priests, and priestesses appointed for its service; it is invoked in extremely wet, dry, or barren seasons; and, in a word, on all the great difficulties and occurrences of life.

The ideas the negroes entertain of a future state are various. Some maintain, that immediately upon the death of any person, he is removed into another world, where he assumes the very character in which he lived in this, and supports himself by the offerings and sacrifices his friends make after his departure. It is said that the great body of negroes do not entertain any ideas of future rewards and punishments annexed to the good or evil actions of this life. A few, however, have some notions of future judgments, which consist in being wafted away to a famous river, situated in a distant inland country, called Bosmanque. Here their god interrogates them concerning the life they have led; whether they have religiously kept the holy days dedicated to fetiche, abstained from all meats, and inviolably kept their oaths? If they can answer truly in the affirmative, they are conveyed over the river to a land abounding in every luxury and human delight. If, on the contrary, the departed have sinned against any of the above capital pillars of their religion, then their god plunges him into a river, where he is buried in eternal oblivion. Others believe in a kind of

metempsychosis, where they shall be transported to the land of white men, altered to that complexion, and endowed with a soul similar to theirs. But this is the doctrine only of those who think highly of the intellectual faculties of the white men.*

The negroes who inhabit the kingdom of Bemim acknowledge a supreme Being, whom they call *Orisa;* but think it needless to worship him, because, being infinitely good, they are sure he will not hurt them. On the contrary, they are very careful in paying their devotions to the devil, who, they think, is the cause of all their calamities. They do not think of any other remedy for their most common diseases, but that of applying to a sorcerer to drive him away. Such of them as believe in the devil paint his image white.†

In 1768 the Moravians sent missionaries to Guinea, and several other parts of Africa.

NUBIA.

ALMOST all the inhabitants of this spacious country are pagans or mahometans, chiefly the latter. This kingdom received the gospel from the earliest times, and continued firm in it for several centuries; but for want of good preachers it at length degenerated, and mahometanism took place in its stead: the few who still retain the christian faith acknowledge the patriarch of Alexandria.‡

ETHIOPIA-SUPERIOR, OR ABYSSINIA.

THIS spacious empire contains a great mixture of people of various nations, as pagans, jews, mahometans; but the main body of the natives are christians, who hold the scriptures to be the sole rule of faith. Their emperor is supreme, as well in ecclesiastical as in civil matters.§ The patriarchate is the highest ecclesiastical dignity in this empire, and wholly subject to that of Alexandria. This patriarch is by his clergy called *abuna*, or our father; but he has no power to create any metropolitans under him. The next order of ecclesiastics in vogue and esteem, is that of the *debtaris*. These are a kind of jewish Levites, or

* Modern Universal History, vol. xvii. pp. 133—137.
† Kaims, vol. iv. p. 142.
‡ Middleton's Geography, vol. i. p. 415. Bruce, vol. iv. p. 428.
§ Broughton's Historical Library, vol. ii. p. 322.

chanters, who assist at all public offices of the church. They boast themselves of jewish extraction, and pretend to imitate the service of the tabernacle and temple of Jerusalem, and dancing of king David before the ark. On their grand festivals they begin their music and dancing long before day. The priests are the next order to the bishops; but as they have none of those but the abuna, they have instead of them, those they style *komos*, who preside over them. Every parochial church has one of these, who is a kind of arch-presbyter, and has all the inferior priests and deacons, as well as the secular affairs of the parish, under his care and government. The office of the inferior priests is to supply that of the komos in their absence, and when present to assist them in divine service. All these orders are allowed to marry, even after they have been ordained priests.* Their monasteries and religious orders are numerous; but they are different from those of Rome. Some of these orders are allowed to enter into the married life, and to bring up their families in the same way, and to distribute their lands, cells, and what goods they have among them; but those who observe celibacy are commonly in greater esteem.†

This church uses different forms of baptism, and keeps both Saturday and Sunday as a sabbath. They are circumcised, and abstain from swine's flesh; not out of any regard to the Mosaic law, but purely as an ancient custom of their country. Their divine service consists wholly in reading the scriptures, administering the eucharist, and hearing some homilies of the fathers.‡ They read the whole four evangelists every year in their churches. They begin with Matthew, then proceed to Mark, Luke, and John, in order; and when they speak of an event, they write and say, "It happened in the days of Matthew," i. e. while Matthew was reading in their churches.§

There are three sects prevailing in Abyssinia. The Galla, Shangalla, and Mahometans; to which must be added the Agows of Damut, who live near the fountains forming the stream, which has been called the source of the Nile. They are pagans, and pay divine worship to these waters which run into the great lake of Izana, or Dembea.‖

* Modern Universal History, vol. xv. pp. 145—149. † Ibid, p. 157.
‡ Broughton's Historical Library, vol. ii. p. 322.
§ Bruce's Travels, p. 145. ‖ Payne's Epitome, vol. ii. p. 377.

ETHIOPIA-INFERIOR.

THE numerous inhabitants of these countries are pagans. In Zanguebar some of the people are mahometans, but the principal part are idolaters. The Portuguese have made but few proselytes in this kingdom, the people being obstinate in preserving their own religious principles. The former have used many efforts to bring them to a sense of christianity; but as these have proved ineffectual, they have long since desisted from any farther attempts, and now satisfy themselves with the enjoyment of exercising their own religion without control. In Ajan, and Abex, mahometanism is professed.*

In the kingdom of Melinda the negroes are for the most part mahometans, who follow the doctrines of Zeyd, the son of Hosten, a sect not unlike that of the sadducees among the jews. The Roman Catholics have been settled here almost ever since the Portuguese came hither, but do not make proselytes of the natives. They are so numerous in the city of Melinda, that they have built no less than seventeen churches and chapels in it, and have erected a stately cross of gilt marble before one of them.

LOWER GUINEA

Containing Loango, Congo, Angola, Bengula, and Mantaman.

THE inhabitants of these countries are generally pagans. In Congo those who have not embraced the gospel, which was introduced by the Portuguese in the year 1482, acknowledge a supreme Being, whom they believe to be all-powerful, and ascribe to him the creation of their country; but suppose that he has committed all sublunary things to the care and government of a variety of subordinate, or inferior deities; some to preside over the air, others over the fire, sea, earth, &c.: in a word, over all the blessings and curses to which the world and its inhabitants are subjected, according to their votaries' care or neglect of rendering those deities more or less propitious to them. Hence proceeds that immense multitude of idols and altars, and that prodigious variety of gangas, or priests, and superstitious

* Middleton's Geography, vol. i. p. 395. Modern Universal History, vol. xv. p. 398.

rites, which are still in vogue in those parts of the kingdom which have not received the gospel.*

The inhabitants of Angola worship the sun and moon. Although they have no knowledge of the true God, yet circumcision, with its attendant religious rites, is practised among them. Divine worship is also performed in huts appropriated for that purpose, and one day set apart by the priests.†--The Portuguese have converted a large number in this kingdom to the profession of christianity.

The negroes in Loango are said to acknowledge a supreme Creator and Deity, called *Zambi*, who is considered as the great cause of whatever is good and beautiful in the world. By his name they swear their most sacred oaths, the violation of which they think would be immediately followed with sickness. This Zambi they love, but without worshipping him; and reserve their worship for a malignant deity, called *zambi-an-hi*, whom they fear as the author of all evils. In order to appease him they abstain from some dish or other, and in order to please him they spoil their fruit-trees. —These Africans think the soul survives the body, but have no distinct notions of its future residence and fate.

The mission to Loango began in 1766, but ceased in 1768, when the missionaries were by diseases driven from Africa. In the same year two other French missionaries settled at Cakongo, where they still subsist. In Sogno, a kingdom formerly dependent on Loango, they met with many thousands of christians, by whom they were received as messengers of heaven.‡

CAFFRARIA.

THE Hottentots believe in one supreme Being, the creator of heaven and earth, whom they style God of gods. They suppose him a humane and benevolent being, and place his residence beyond the moon. They have no mode of worshipping him, for which they give this reason: *Our first parents so grievously offended God, that he cursed them and their posterity with hardness of heart; so that they know but little of him, and have still less inclination to serve him.*

The Hottentots adore the moon as an inferior and visi-

* Modern Universal History, vol. xvi. p. 69.

† Damberger's Travels, published 1801. ‡ Critical Review, vol. xliii. p. 70.

ble God, who, they suppose, has the disposal of the weather; and therefore invoke her for such as they desire. They assemble for her worship at the full and new moon: no inclemency of the weather prevents them. They continue the whole night, and till pretty far the next day, in shouting, screaming, jumping, stamping, dancing, clapping their hands, and using such expressions as these: *We salute you—you are welcome—grant us fodder for our cattle, and milk in abundance!*

They likewise adore, as a benign deity, a certain insect, peculiar, as it is said, to the Hottentot countries. This animal is of the dimension of a child's little finger, the back green, the belly speckled with white and red; it is provided with two wings, and has on its head two horns. To this little winged deity they render the highest adoration. If it honour a village with a visit, the inhabitants assemble about it in transports of devotion. They sing and dance round it, troop after troop, in the highest extacy, throwing to it the powder of an herb, which our botanists call spirea. They cover, at the same time, the whole area of the village, the tops of the cots, and every thing out of doors, with the same powder. They likewise kill two fat sheep, as a thank-offering, for the same honour. They suppose that the arrival of this insect in a village brings happiness and prosperity to all the inhabitants, and that their offences, to that moment, are buried in oblivion. If it happen to light upon a Hottentot, he is distinguished and revered as a saint, and the delight of the deity, ever after. His neighbours glory that they have so holy a man among them, and publish the matter far and near. The fattest ox belonging to the whole village is immediately killed for a thank-offering, and the time is turned into a festivity, in honour of the deity and saint.

They also pay a religious veneration to their saints and men of renown departed. They do not honour them with tombs, statues, or inscriptions; but consecrate mountains, fields, and rivers, to their memory. When they pass by those places, they implore the protection of the dead for them and their cattle; they muffle their heads in their mantles, and sometimes dance round those places, singing and clapping their hands.

They worship also an evil deity, whom they look upon as the father of all their plagues. They therefore coax him, upon apprehension of any misfortune, with the offering

of an ox or sheep; and at other times perform divers acts of worship, to wheedle and keep him quiet.*

The Moravian missionaries have been assiduous in their endeavours to convert the Hottentots. And by an account received from the bishop of the Moravian church at Bethlehem, dated May 10. 1801, it appears, that in the years 1799 and 1800, fifty-seven adults and seventeen children were baptized, and twenty-five admitted to the holy communion; sixty-eight persons were added to the candidates for baptism; six pair of the converts were married, and seven souls departed this life. The congregation (baptized) was 301 souls: 1234 souls lived about them to hear the word of God. January 8. 1800, a new church was dedicated, in which about 1,500 can meet under cover. Many of the low Dutch settlers are become the brethren's friends, and frequent their public meetings with a seeming concern for the salvation of their souls.

AFRICAN ISLANDS.

MADAGASCAR.

THE inhabitants of this island believe God to be the author of all good, and the devil the author of all evil.† There are also some mahometans in this island; but here are no mosques, temples, nor any stated worship, except some of the inhabitants of this place offer sacrifices of beasts on particular occasions; as, when sick, when they plant yams or rice, when they hold their assemblies, circumcise their children, declare war, enter into new-built houses, or bury their dead. Many of them observe the jewish sabbath, and give some account of the sacred history, the creation and fall of man, as also of Noah, Abraham, Jacob, and David; whence it is conjectured they are descended of jews who formerly settled there, though none knows how or when.‡

CAPE VERD ISLANDS, CANARIES AND MADEIRAS.

The inhabitants of these islands are Roman Catholics. There is a bishop at Madeira whose income far exceeds the governor's. The secular priests on this island are about twelve hundred. There are likewise sixty or seventy Franciscan friars in four monasteries. About three hundred

* Watts's Human Reason, p. 152—155. Middleton's Geography.
† Middleton's Geography, vol. i, p. 535. ‡ Guthrie, p. 747.

nuns live on the island in four convents. Those who belong to one of these convents may marry whenever they chuse, and leave their monastery.*

ZOCOTRA.

The inhabitants of this island are mahometans of Arab extraction.

COMORA.

The inhabitants of this island are negroes of the mahometan persuasion.†

* Encyclopædia, vol. x. p. 402. † Guthrie, p. 746.

A GENERAL VIEW

OF THE

RELIGIONS OF AMERICA.

PREVIOUS to an account of the present denominations in the United States of America, a short sketch of the *Aborigines* will not, perhaps, be unentertaining to some readers. The following accounts are extracted from valuable authors.

The natives of New England believed not only a plurality of Gods, who made and govern the several nations of the world, but they made deities of every thing they imagined to be great, powerful, beneficial, or hurtful to mankind; yet they conceived an almighty Being, who dwells in the south-west regions of the heavens, to be superior to all the rest. This almighty Being they called *Kichtan*, who at first, according to their tradition, made a man and woman out of a stone; but upon some dislike destroyed them again; and then made another couple out of a tree, from whom descended all the nations of the earth: but how they came to be scattered and dispersed into countries so remote from one another, they cannot tell. They believed their supreme God to be a good being, and paid a sort of acknowledgment to him for plenty, victory, and other benefits. But there is another power, which they call *hobamocko*, (in English the devil) of whom they stood in greater awe, and worshipped merely from a principle of fear.—The immortality of the soul was universally believed among them. When good men die, they said, their souls went to Kichtan, where they meet their friends, and enjoy all manner of pleasures. When wicked

used. Congregationalists are generally agreed in this opinion, that every church, or particular congregation of visible saints, in gospel order, being furnished with a pastor, or bishop, and walking together in truth and peace, has received from the Lord Jesus full power and authority, ecclesiastically within itself, regularly to administer all the ordinances of Christ, and is not under any other ecclesiastical jurisdiction whatsoever. Their churches, with some exceptions, disclaim the word *independent*, as applicable to them, and claim a sisterly relation to each other. The ministers of the congregational order are generally associated for the purposes of licensing candidates for the ministry, and friendly intercourse and improvement. Congregationalists are divided in opinion respecting the doctrines of the gospel, and the proper subjects of its ordinances. Those differences occasion but little altercation. They, in general, agree to differ, and live together in harmony.*

Next to Congregationalists, Presbyterians are the most numerous denomination of christians in the United States. They have a constitution, by which they regulate all their ecclesiastical proceedings, and a confession of faith which embraces the Calvinistic doctrines; all church-officers, and church-members, are required to subscribe this confession. Hence they have preserved a singular uniformity in their religious sentiments, and have conducted their ecclesiastical affairs with a great degree of order and harmony.

The Presbyterian churches are governed by congregational, presbyterial, and synodical assemblies. These assemblies possess no civil jurisdiction. Their power is wholly moral, or spiritual, and that only ministerial and declarative. The highest punishment to which their authority extends, is to exclude the contumacious and impenitent from the congregation of believers.

The church session, which is the congregational assembly of judicatory, consists of the minister, or minister and elders of a particular congregation. This body is invested with the spiritual government of the congregation, and have power to enquire into the knowledge and christian conduct of all its members; to call before them offenders and witnesses of their own denomination;

* Morse's Geography, vol. i. p. 270.

to admonish, suspend, or exclude from the sacraments, such as deserve these censures; to concert measures for promoting the spiritual interests of the congregation; and to appoint delegates to the higher judicatories of the church.

A presbytery consists of all the ministers, and one ruling elder from each congregation within a certain district. Three ministers, and three elders, constitutionally convened, are competent to do business. This body have cognizance of all things that regard the welfare of the particular churches within their bounds, which are not cognizable by the session: also, they have a power of receiving and issuing appeals from the sessions; of examining and licensing candidates for the ministry; ordaining, settling, removing, or judging ministers; resolving questions of doctrine or discipline; condemning erroneous opinions, that injure the purity or peace of the church; visiting particular churches, to enquire into their state, and redress the evils that may have arisen in them; uniting or dividing congregations, at the request of the people; and whatever else pertains to the spiritual concerns of the churches under their care.*

A synod is a convention of several presbyteries. The synod have power to admit and judge of appeals regularly brought up from the presbyteries; to give their judgment on all references made to them of an ecclesiastical kind; correct and regulate the proceedings of presbyteries; take effectual care that presbyteries observe the constitution of the church, &c.

The highest judicatory of the Presbyterian church, is styled "The General Assembly of the Presbyterian Church in the United States of America." This grand assembly is to consist of an equal delegation of bishops and elders from each presbytery within their jurisdiction, by the title of "Commissioners to the General Assembly." Fourteen commissioners make a quorum. The general assembly constitute the bond of union, peace, correspondence, and mutual confidence among all their churches; and have power to receive and issue all appeals and references, which may regularly be brought before them from inferior judicatories; to regulate and correct the proceedings of the synods, &c. To the general assembly also belongs the power of consulting, reason-

* Morse's Geography, vol. i. p. 271.

ing, and judging in controversies respecting doctrine and discipline; of reproving, warning, or bearing testimony against error in doctrine, or immorality in practice, in any church, presbytery, or synod; corresponding with foreign churches; putting a stop to schismatical contentions and disputations; and, in general, recommending and attempting reformation of manners, and promoting charity, truth, and holiness, in all churches; and also erecting new synods.*

The Presbyterians are divided into five synods and eighteen presbyteries. The number of Presbyterian congregations in America was in 1788 computed to be six hundred and eighteen: there were then two hundred and twenty-six ministers.†

Since the American revolution, the Episcopalian church in the United States has been completely organized. The churches of that denomination in each state have their own bishop.

The Dutch reformed churches in America are ancient and respectable. They are Calvinistic, and differ in nothing essentially from the Presbyterians.‡

The number of Friends' meetings in the United States, not including New York, are two hundred and ninety-six. The number of individuals cannot be known: some meetings are small, while others are large.§

The denomination of Methodists in the United States style themselves, "The United Societies of the Methodist Episcopal Church." They profess themselves to be "a company of men having the form, and seeking the power of godliness, united in order to pray together, to receive the word of exhortation, and to watch over one another in love; that they may help each other to work out their salvation."‖

From the minutes of the Methodist episcopal church for the year 1800, it appears that the total amount of the Methodists in the United States, was, at that time, sixty-four thousand eight hundred and ninety-four. Since these minutes were published

* Morse, vol. i. p. 272.

† This account was given by the late Rev. Mr. Murray of Newbury-Port.

‡ Trumbull's Century Sermon.

§ This account was given by Mr. Moses Brown of Providence.

‖ See a particular account of the rise and progress of the Methodists, and the characters of the principal leaders of that denomination, in Dr. Hawes' Church History.

there has been an addition to the south, to the amount of four thousand.

The Moravians are a respectable body of Christians in the United States. Count Zinzendorf, the leader of this denomination, was a nobleman of high rank and education; and he devoted his time and fortune to the promotion of his views of the christian religion. He commonly delivered two or three discourses in a day, notwithstanding his extensive travels, and other important avocations.* It has been asserted, that the Moravians have done and suffered more in the way of foreign missions, than any other denomination of christians at present existing. Animated with pious zeal for the conversion of the heathen, they have sent the gospel to the four quarters of the earth. They have been peculiarly active in spreading the knowledge of christianity among the Indians in the United States, and in Canada.† By the persevering zeal of their missionaries, upwards of twenty-three thousand of the most destitute of mankind, in the different regions of the earth, have been converted to christianity. The missionaries generally support themselves by the assiduous labour of their hands, in their several arts and occupations. Such is the characteristic Moravian-missionary zeal, that they have attempted to spread the gospel in the distant East, the coast of Coromandel, and the Nicobar islands. They have also attempted to penetrate into Abyssinia, to carry the gospel to Persia and Egypt, and to ascend the mountains of Caucasus: and often have these indefatigable missionaries earned the meed of highest approbation, where their labours have been least successful.‡

The whole amount of communicants and adherents to the Baptist churches in the United States, is computed to be two hundred and fifty-five thousand six hundred and seventy.§

The whole amount of the Roman Catholics in the United States, is supposed to be fifty thousand.‖

* See a short sketch of Zinzendorf's character in the Historic Defence of Experimental Religion, vol. ii. p. 149.

† See La Trobe's History of the Mission of the United Brethren in North America.

‡ Haweis's Church History, vol. iii. p. 193.

§ This account was taken by Mr. John Asplund, who visited the several associations of Baptist churches for that purpose.

‖ This account, and the number of Roman Catholics in Maryland, were given by the Right Rev. Bishop Carrol.

The jews are not numerous in the United States.

VERMONT.

The inhabitants of this state have adopted the principle of religious liberty in its fullest extent. Some of them are Episcopalians, others are Congregationalists, others are of the Presbyterian, and others are of the Baptist persuasion; and some are Quakers. All of them find their need of the assistance of each other in the common concerns and business of life, and all of them are persuaded that the government has nothing to do with their particular and distinguishing tenets. It is not barely toleration, but equality, that the people aim at. Toleration implies either a power or right in one party to bear with the other; and seems to suppose that the governing party are in possession of the truth, and that all the others are full of errors. The body of the people in this commonwealth carry their ideas of religious liberty much farther than this: that no party shall have any power to make laws or forms to oblige another; that each denomination shall enjoy equal liberty, without any legal distinction or pre-eminence whatever.*

NEW HAMPSHIRE.

The inhabitants of this state are allowed to worship God in the way which is most agreeable to their consciences. The churches in New Hampshire are principally for Congregationalists; some for Presbyterians and Baptists; and three for Episcopalians. Ministers contract with their parishes for their support. No parish is obliged to have a minister; but if they make a contract with one, they are obliged to fulfil it. Liberty is ever given to any individuals of a parish to change their denomination; and in that case, they are liberated from their parish contract.

There is a small society of Sandemanians, and another of Universalists, in Portsmouth.†

DISTRICT OF MAINE.

The prevailing religious denominations are Congregationalists and Baptists; there are some Quakers, a few Methodists, Episcopalians, and Roman Catholics. In 1794 there were forty ministers of the Congregational denomination in this district, and eleven vacant churches of the same denomination. There were at that period a considerable number of Baptist preachers,

* Williams's History of Vermont.

† Morse's Geography, vol. i. p. 390.

who were chiefly itinerant, two Presbyterian ministers, one Episcopalian, and a Roman Catholic missionary, at Passamaquaddy. Besides these there were a hundred new towns and plantations, in which no churches of any denomination were formed, many of which, especially in the lower countries, have, for a number of years past, received religious instruction from missionaries sent among them by the society for propagating the gospel.

MASSACHUSETTS.

The religion of this commonwealth is established by its excellent constitution on a most liberal and tolerant plan. All persons, of whatever religious profession or sentiments, may worship God agreeably to the dictates of their own consciences, unmolested, provided they do not disturb the public peace.

The legislature is empowered to require of the several towns, parishes, &c., to provide, at their own expense, for the public worship of God, and to require the attendance of the subject to the same. The people have liberty to chuse their own ministers, and to contract with them for their support.*

The body of churches in this state are established upon the congregational plan. Their rules of church discipline and government, are, in general, founded upon the Cambridge platform, as drawn up by the synod in 1648. This platform leaves the scriptures to be the sole rule of faith, ordinances, and discipline, as to what relates to authority and polity. It leaves each church with plenary unceded power, making the councils and synods advisory only. It was passed and received as the plan of public confederacy, which united the Presbyterians and Independents under the common title of Congregationalists.

It was a fundamental principle of this union, that every voluntary assembly of christians had power to form, organize, and govern themselves; and, in imitation of the apostolic churches, to gather and incorporate themselves by a public covenant, and to elect and ordain all their public officers.†

The various denominations in this state, with the number of their respective congregations, are as follow:

Congregationalists	450
Baptists	125
Friends, or Quakers	36
Episcopalians	15
Presbyterians	6

* Morse's American Geography. † Stiles's Christian Union, pp. 35, 56.

Universalists - - - - - -	4
Unitarians - - - - - - -	1
Roman Catholics - - - - -	1
*Methodists** - - - - - - -	1
Total -	639

A variety of religious opinions prevail among the Congregationalists, a large number of whom are Calvinists and Hopkinsians. There are also Arminians, Unitarians, Chauncean and Murrean Universalists, &c.†

A new sectary, by the name of Dorrel, has lately appeared in Leyden, in this commonwealth, and made a number of proselytes. The Rev. John Taylor, of Deerfield, some time ago made Dorrel a visit, and obtained from him an account of his leading sentiments, which he wrote down and read over to him, retaining nothing but what Dorrel assented to as written. The following are some of his leading sentiments:—Jesus Christ is, as to substance, a spirit, and is God. He took a body, died, and never rose from the dead. None of the human race will ever rise from their graves. The resurrection spoken of in scripture is only one from sin to spiritual life, which consists in perfect obedience to God. Written revelation is a type of the substance of the true revelation which God makes to those whom he raises from spiritual death. The substance is God revealed in the soul. Those who have it are perfect, are incapable of sinning, and have nothing to do with the bible. The eternal life purchased by Christ, was an eternal succession of natural generation. Heaven is light, and hell is darkness. God has no wrath. There is no opposition between God and the devil, who have equal power in their respective worlds of light and darkness. Those who are raised are free from all civil laws, are not bound by the marriage covenant; and the perfect have a right to promiscuous intercourse. Neither prayer nor any other worship is necessary. There is no law but that of nature. There is no future judgment, nor any knowledge in the future state of what is done in this world. God has no fore-thought, no knowledge of what passes in the dark world, which is hell, nor any knowledge of what has taken place, or will take place in this world. Neither God nor the devil has any

* This society has lately been formed in Lynn by the Rev. Jesse Lee, the first Methodist preacher who was appointed to travel in New England.

† There is also a variety of sentiments among the Congregationalists in the other states.

power to control man. There are two kinds of perfection; that of the head, and that of the members. The leader is perfect as the head; but none of his followers can be so, in this sense, so long as the leader continues. All the covenants which God has heretofore entered into with man are at an end, and a new covenant made with the leader, Dorrel, in which he has all power to direct, and all the blessings of which must be looked for through him. Neither Moses nor Christ wrought any miracles. I (says Dorrel) stand the same as Jesus Christ in all respects. My disciples stand in the same relation to me, as the disciples of Christ did to him. I am to be worshipped in the same manner as Christ was to be worshipped; as God united to human flesh.*

In 1799, a number of ministers and people, convened in Boston, May 28, formed a society in order to spread the knowledge of the gospel of Christ among the heathens, and in those remote parts of the country, in which the inhabitants do not enjoy the benefit of a christian ministry, and christian ordinances. This society is styled "The Massachusetts Missionary Society." The Rev. Dr. Emmons, of Franklin, is their president.

RHODE ISLAND.

This state was settled by some of those who were charged with Antinomian sentiments, on a plan of *entire religious liberty;* men of every religious denomination being equally protected and countenanced, and enjoying all the honours and offices of government. Many of the Quakers and Baptists flocked to this new settlement; and there never was an instance of persecution for conscience-sake countenanced by the governors of this state.†

There are a variety of religious sects in Rhode Island; but the Baptists are the most numerous of any denomination in this state. In 1784 they had thirty congregations. These, as well as the other Baptists in New England, are chiefly upon the Calvinistic plan as to doctrine, and Independents with regard to church government. There are, however, some Arminian Baptists. Others, who observe the jewish sabbath, are called Sabbatarians, or Seventh-day Baptists. There are others who are called Separate Baptists.

The other religious denominations in Rhode Island are Congregationalists, Friends,

* Massachusetts Spy, 1798.

† Belknap's History of New Hampshire, vol. i. p. 39.

or Quakers, Episcopalians, Moravians, and Jews, who have a synagogue in this state. Beside these, there is a considerable number of the people, who can be reduced to no particular denomination.*

There were also a few persons in Rhode Island who adhered to Jemima Wilkinson, who was born in Cumberland. It is said by those who were intimately acquainted with her, that in October, 1776, she asserted that she was taken sick, and actually died, and that her soul went to heaven, where it still continues. Soon after her body was re-animated with the spirit and power of Christ, upon which she set up as a public teacher; and declared she had an immediate revelation for all she delivered, and was arrived to a state of absolute perfection. It is also said she pretended to foretel future events, to discern the secrets of the heart, and to have the power of healing diseases: and if any person who had made application to her was not healed, she attributed it to his want of faith. She asserted that those who refused to believe these exalted things concerning her, will be in the state of the unbelieving jews, who rejected the counsel of God against themselves; and she told her hearers that was the eleventh hour, and the last call of mercy that ever should be granted them: for she heard an enquiry in heaven, saying, "Who will go and preach to a dying world?" or words to that import; and she said she answered, "Here am I—send me;" and that she left the realms of light and glory, and the company of the heavenly host, who are continually praising and worshipping God, in order to descend upon earth, and pass through many sufferings and trials for the happiness of mankind. She assumed the title of the universal friend of mankind: hence her followers distinguished themselves by the name of Friends.†

Jemima Wilkinson went to Geneva, in the Gennesee country; and her followers have fallen off, so as not to keep up any meetings in this state.

* Morse's Geography.

† The duke of Rochefoucalt, in his travels in the united states of America, in 1796 and 1797, met with Jemima Wilkinson in the state of New York. He describes her to be a beautiful, but artful woman. She, however, experienced a very unfavourable reception for herself and her doctrines, both in Philadelphia and New York; though in the latter country she made some converts.

CONNECTICUT.

Each congregational church in this state is a separate jurisdiction, and claims authority to chuse its own minister, to exercise government, and enjoy gospel ordinances within itself. The churches, however, are not independent of each other; they are associated for mutual benefit and convenience. The associations have power to license candidates for the ministry, to consult for the general welfare, and to recommend measures to be adopted by the churches; but have no authority to enforce them. When disputes arise in churches, councils are called by the parties to settle them; but their power is only advisory. There are eleven associations in the state, and they meet twice in a year. These are all combined in one general association, formed in 1709, consisting of delegates from the general associations, which meet annually.

All religions which are consistent with the peace of society are tolerated in Connecticut, and a spirit of liberality and catholicism is increasing.* There are in this state one hundred and seventy-eight congregational pastors, and about ninety churches. There are twenty Episcopalian ministers, sixteen pluralities, and seventeen vacancies, comprising in the whole fifty-two congregations. The Baptists have twenty-five ministers, and several vacancies. The pastors have formed themselves into two associations, by the name of "The Stonington Association," and "The Danbury Association."†

Those who embrace Hopkinsian sentiments are numerous among the Congregationalists. There was formerly a society of Sandemanians at New Haven, but they are now reduced to a very small number.

The Episcopal churches are respectable, and are under the superintendance of a bishop.‡

Within this century a general union hath been effected between the general assembly of the Presbyterian churches in the United States, and the general association in Connecticut. A similar union hath also been formed between the general associations of Connecticut, and the general convention of ministers in the state of New York.§

* Morse's Geography, vol. i. p. 454.
† Trumbull's Century Sermon.
‡ The Right Rev. Bishop Seabury, who was consecrated by the Scotch bishops, at Aberdeen, 1784. See Skinner's History of Scotland.
§ Evangelical Magazine.

The general association of the state of Connecticut have formed a missionary society, in order to christianize the heathen in North America, and to support and promote christian knowledge in the new settlements within the United States.

NEW YORK.

The constitution of this state provides for the free exercise and enjoyment of religious profession and worship, without discrimination or preference within this state, for all mankind; provided the liberty of conscience hereby granted shall not be so construed as to excuse acts of licentiousness, or justify practices inconsistent with the peace and safety of the state.

The various religious denominations in this state, are the following: English Presbyterians, Dutch Reformed, Baptists, Episcopalians, Quakers, or Friends, German Lutherans, Moravians, Methodists, Roman Catholics, Jews, Shakers, and a few of the followers of Jemima Wilkinson.

The synods of the Presbyterian churches in New York and Philadelphia, during their session at Philadelphia in May, 1788, resolved themselves into four synods; those of New York, Philadelphia, Virginia, and Carolina. These synods are to meet annually in their respective states, whence they take their names; and once a year, by their commissioners, in general council at Philadelphia.

There are a number of Presbyterian churches, commonly called Seceders, who have a separate ecclesiastical jurisdiction. These, as well as the other Presbyterians, and the Dutch reformed churches, hold the Calvinistic doctrines, without any essential difference.

The Dutch reformed churches in this state are divided into five classes; three in New York, and two in New Jersey. From their first planting in New York and New Jersey, they have, under the direction of the classes of Amsterdam, been formed exactly upon the plan of the established church of Holland, as far as that is ecclesiastical. There is a strict correspondence between the Dutch reformed synod of New York and New Jersey, and the synod of North Holland and the classes of Amsterdam. The acts of their synods are mutually exchanged every year, and mutual advice is given and received in disputes respecting doctrinal points and church discipline.

The episcopal churches hold the same principles, have the same mode of worship and

church government, and are in every other respect constituted on the same plan with the church of the same denomination in England.*

The Methodist interest, though small in this state, has greatly increased in the southern states since the revolution. They have estimated their number at thirty-seven thousand eight hundred. But their numbers are so various in different places at different times, that it would be a matter of no small difficulty to find out their exact amount. Their churches are supplied by their preachers in rotation.

The ministers of every denomination in the state are supported by the voluntary contributions of the people, raised generally by subscription, or by a tax on the pews, except the Dutch churches in New York, Albany, Schenectady, and Kingston; which have, except the two last, large estates confirmed by a charter. The episcopal church also in New York possesses a very large estate in and near the city. The interest of the Shakers in this state is now fast declining.†

In the autumn of 1796, a number of ministers in the city of New York, being informed of the exertions which were then, and had for some time been making in Great Britain, to spread the knowledge of the gospel among the heathen, became impressed with the duty of making a similar attempt in America. For this purpose, a general meeting of clerical brethren in the vicinity, and private christians in the city, of different denominations, took place the above mentioned year. At this meeting a handsome collection was made, and the gentlemen present agreed to form themselves into a society for sending the gospel to the frontier settlements, and among the Indian tribes in the United States. This is styled "The New York Missionary Society."‡

We are informed that the missionary principle has penetrated to the distant parts of the state, and produced another society on the same plan, by the style of the "New York Northern Missionary Society." Their design is to establish an evangelical mis-

* Drs. White and Provost, the former elected for Philadelphia, the latter for New York, were both consecrated by the English bishops. See Skinner's History of Scotland.

† Morse's American Geography, pp. 267—270.

‡ New York Missionary Magazine.

sion among the northern and western savages.*

NEW JERSEY.

There are in this state about fifty Presbyterian congregations, subject to the care of three presbyteries; viz. those of New York, New Brunswick, and Philadelphia. A part of the charge of New York and Philadelphia presbyteries lies in New Jersey, and part in their own respective states. To supply these congregations, there are at present about twenty-five ministers.—There are upwards of forty congregations of Friends, commonly called Quakers, who are, in general, sober, plain, industrious, good citizens.—There are thirty associated congregations of Baptists in New Jersey, which maintain Calvinistic doctrines. —The Episcopalian interest consists of twenty-five congregations.—There are in this state two classes belonging to the Dutch reformed synod of New York and New Jersey. The classes of Hakkensak, to which belong thirteen congregations; and the classes of New Brunswick, to which belong fifteen congregations.—The Moravians have a flourishing settlement at Hope, in Sussex county. This settlement was begun in 1771, and now consists of upwards of a thousand souls. The Methodist interest is small in this state. The Swedes have a church in Gloucester county; and there are three congregations of Seventh-Day Baptists.—All these religious denominations live together in peace and harmony, and are allowed by the constitution of the state to worship God agreeably to the dictates of their own consciences; and are not compelled to attend or support any worship contrary to their own faith and judgment. All protestant inhabitants of peaceable behaviour are eligible to the civil offices of the state.†

PENNSYLVANIA.

The inhabitants of this state are of different religious denominations, but the Quakers are the most numerous. It was from William Penn, a celebrated Quaker, that this place received its name. Civil and religious liberty in their utmost latitude was laid down by this great man as the only

* From intelligence received February 2, 1800, we are informed, that the Rev. Mr. Bushnell lately returned from a mission to the western countries of the state of New York. He spent the last year in those countries, and in many places his labours were crowned with success. See Evangelical Magazine, February, 1801.

† Morse's American Geography, pp. 292, 293.

foundation of all his institutions. Christians of all denominations might not only live unmolested, but have a share in the government of the colony.* During the late war some of this denomination thought it their duty to take up arms in defence of their country. This laid the foundation of a secession from their brethren; and they now form a separate congregation in Philadelphia, by the name of resisting, or fighting Quakers.

In 1796, the Friends, or Quakers, had five places of public worship in Philadelphia; Presbyterians and Seceders six; the Episcopalians three; the Roman Catholics three; the German Lutherans two; the German Calvinists, Swedish Lutherans, Moravians, Methodists, Baptists, Universal Baptists,† Jews, Universalists, and Africans, had each one place for public worship. The Friends and Episcopalians compose about one third of the inhabitants of this state.

There are in Pennsylvania sixteen congregations of English Baptists. Their doctrine, worship, and discipline, are similar to those of the New England Baptists.‡

The freedom and toleration of the government has produced a great variety of sects among the German inhabitants of Pennsylvania. The Lutherans compose a great proportion of the German citizens of the state. Many of their churches are large and splendid. The German Presbyterians are the next to them in numbers. Their churches are likewise large, and furnished in many places with organs. The clergy belonging to these churches have moderate salaries, but they are punctually and justly paid. The German Lutherans and Presbyterians live in great harmony with each other, insomuch that they often preach in each other's churches; and in some instances unite in building a church, in which they both worship at different times. The harmony between two denominations once so much opposed to each other, is owing to the relaxation of the Presbyterians in some of the peculiar doctrines of Calvinism. They are called Presbyterians, because most of them object to being desig-

* Guthrie, p. 808.

† There is a church of Universal Baptists in Philadelphia, who embrace the sentiments of the late Mr. Winchester.

‡ Morse's American Geography, p. 329.

nated by the name of Calvinists. The Mennonists, the Moravians, the Swinsdelians, and the Catholics, compose the other sects of German inhabitants of Pennsylvania.

The Dunkers have arisen from the Mennonists. Previously to their partaking of the sacrament of the supper, they wash each others feet, and sit down to a love-feast. They practise the ceremonies of their religion with great humility and solemnity. They at first slept on hard couches, but now on beds; and have abated much of their former severity. Beside the congregation at Ephrata, there were in 1770 fourteen others in various parts of Pennsylvania, and some in Maryland. The Separatists, who dissented from the Dunkers, reject the ordinances of baptism and the sacrament, and hold the doctrine of the Friends concerning the internal revelation of the gospel. They maintain, with the Dunkers, the doctrine of universal salvation. The Dunkers and Separatists agree in not taking any interest for money, and not applying to law to recover their debts. These denominations behave with singular piety, and exemplary morality.

The German Moravians are a numerous and respectable body of christians in Pennsylvania. In the village of Bethlehem there are two large stone buildings, in which the different sexes are educated in habits of industry, in useful manufactures. The sisters (for by that epithet the women are called) all sleep in two large and neat apartments.*

Formerly the body of Moravians held all their property in common, in imitation of the primitive christians. In the year 1760 a division of the whole, excepting a few articles, took place. Of this religion, there were, in 1788, about thirteen hundred souls in Pennsylvania; viz. between five and six hundred at Bethlehem, which number has since increased; four hundred and fifty at Nazareth, and upwards of three hundred at Lits, in Lancaster county. They call themselves the *United Brethren of the Protestant Episcopal Church.*†

The first arrival of this denomination in North America was in 1735. A colony came to Savannah in Georgia, and there began a settlement. The trustees, under whom the settlement of that colony commenced, promised them, agree-

* Rush's Account of the German Inhabitants of Pennsylvania.

† Morse's American Geography, p. 320.

ably to the provision made by act of parliament, exemption from all personal services in war; but on the Spanish invasion of the colony, the inhabitants obliged them to take up arms. This was such a grievance, that they left their settlements and possessions in Savannah; and in the spring of the year 1741 began to build Bethlehem, in the Forks of Delaware, in Northampton county, about fifty miles north of Philadelphia. This is their principal settlement in the United States.

The brethren have a preparatory meeting before the administration of the Lord's supper. They also keep *agape*, or the love-feast, before the communion. In this the congregation is entertained with the singing of spiritual songs; and each person receives a small loaf, or cake, and a cup of tea or coffee. They have also the ceremony of the *pedelavium*, or feet-washing, in conformity, as they imagine, to the command of Christ. *Ye ought also to wash one another's feet.* (John xiii. 14.) This is now but rarely practised, except on passion week. It is performed by each sex among themselves, in different apartments, or at different times. During the ceremony hymns are sung, representing cleansing by the blood of Christ. —They use the *lot* in doubtful cases as a religious rite; but if any are dissatisfied, and unwilling to submit, they do not oblige them.—There is another usage which seems peculiar to themselves. They assemble on Easter Sunday in the church, at the rising of the sun, when the minister addresses the congregation in these words: *The Lord is risen.* To which all the brethren reply, *The Lord is risen indeed.* Then they go in procession to the grave yard, with instruments of music: the sisters follow them, and all place themselves about the graves. The minister then reads what is called the confession, or easter liturgy, in which the hope of a joyful resurrection, and an eternal fellowship with those who have died in the Lord, is called to mind.*—With respect to their general mode of worship, it is Lutheran, and differs not essentially from that of the Episcopalians. It is not, however, entirely the same in every place.—This denomination assert, that "in the mode of worship there is no fixed rule." And it is to be observed, in general, that the rites and usages in the congregations of the brethren do not

* Connecticut Evangelical Magazine, No. 2, 1800.

remain in all places and at all times the same. They have reserved to themselves the liberty to alter and amend, which the ancient brethren in Bohemia and Moravia made use of when they regulated their church discipline agreeably to the old canon. The difference in ceremonies does not break the unity of the church.

The Society of United Brethren for propagating the gospel among the heathen meet statedly at Bethlehem. An act for incorporating this society, and investing it with all necessary powers and privileges for accomplishing its pious designs, was passed by the legislature of this state in 1788.

In 1789 the episcopal clergy convened in Philadelphia. At this convention they corrected and ratified the book of common prayer. The prayers for the king and royal family were omitted, and prayers adapted to the government of the United States inserted. An alteration was also made in the burial service, and various resolutions passed for the government and good order of the episcopal church in the United States. They have met twice in general convention since; in September, 1795, and in June, 1799.*

The representatives of sundry societies in the United States, believing in the salvation of all men, convened on May 25. 1790, in the city of Philadelphia, and adopted articles of faith, and a plan of church government. In their articles of faith, they have thought it improper to require an assent to opinions which are merely speculative, or to introduce words in expressing their belief which have been the cause of controversies. Their plan of church government and divine worship is nearly congregational. Respecting ordinances, they say, that as a diversity of opinions concerning them has been the means of dividing christians, they agree to admit all as members of their society who subscribe the articles of their faith, and maintain good works, whatever their opinions may be as to the form or obligation of any, or all of them. They consider all who subscribe their articles, and lead moral lives, as members of their church. A departure from those articles, or an immoral

* From a journal of the proceedings of the protestant episcopal church, in the convention in Philadelphia, 1799, it appears that the number of the episcopal clergy in the United States, at that time, was seven bishops, and two hundred and eleven presbyters, or private clergymen.

life, shall subject them to private censure, which, if they repeatedly reject, their names shall be erased from the list of members; and they shall not be restored, till they have exhibited such signs of returning to their former faith and practice, as shall be deemed satisfactory to the church.

DELAWARE.

There are in this state twenty-four Presbyterian congregations, belonging to the synod of Philadelphia; fourteen episcopal churches; seven congregations of Baptists; four congregations of the people called Quakers; beside a Swedish church at Wilmington, which is one of the oldest churches in the United States; and a considerable number of Methodists. All these congregations have free toleration by the constitution, and live together in harmony.*

MARYLAND.

The first emigration to Maryland consisted of about two hundred gentlemen, chiefly of the Roman Catholic religion, who sailed from England in November, 1632, and landed near the river Potomack in the beginning of the subsequent year. The Roman Catholics, unhappy in their native land, and desirous of a peaceful asylum, went over in great numbers to this state. Lord Baltimore, to whom the province had been granted, laid the foundation of its future prosperity, on the broad basis of security to property, and freeedom in religion. While Virginia persecuted the Puritans, her severity compelled many to pass over into this new province, the assembly of which had enacted, "that no person, professing to believe in Jesus Christ, should be molested in respect of their religion, or in the free exercise thereof."†

The catholics in America have at present a bishop residing in Baltimore, viz. the Right Rev. John Carrol. Their number is supposed not to exceed twenty-five thousand, not one thirteenth of the inhabitants of that state.

In Baltimore there is a society who embrace the tenets of Baron Swedenborg, and style themselves the New Jerusalem church.

The other denominations in Maryland are Protestant Episcopalians, English, Irish, and Scotch Presbyterians; German Calvinists, German Lutherans, Friends, Baptists, of whom there are about

* Morse's American Geography, p. 346.

† Ramsay's History of the American Revolution, vol. i. p. 10.

twenty congregations; Methodists, who have a bishop in Maryland; Mennonists, Nicolites, or New Quakers.*

VIRGINIA.

The first settlers in Virginia were emigrants from England, of the English church, just at a point of time when it was flushed with complete victory over the religions of all other denominations. Possessed as they became of the powers of making, administering, and executing the laws, they shewed equal intolerance in this country with their Presbyterian brethren who had emigrated to the northern government.†

The present denominations of christians in Virginia are Presbyterians, who are the most numerous, and inhabit the western parts of the state; Episcopalians, who are the most ancient settlers, and occupy the eastern and first settled parts of the state. Intermingled with these are great numbers of Baptists, Methodists, and Friends, or Quakers, of whom are twenty meetings or upward. The proportional number of these several denominations have not been ascertained.‡

KENTUCKY.

The Baptists are the most numerous religious denomination in this place. In 1787 they had sixteen churches established, beside several congregations where churches were not constituted. These were supplied with upwards of thirty ministers, or teachers.§ There are several large con-

* Morse's American Geography.

† Jefferson's State of Virginia, pp. 167, 168.

‡ Morse's American Geography, pp. 386, 387.

§ The compiler of the View of Religions was lately favoured with a letter from the Rev. Mr. Gano, pastor of the Baptist church in Providence, in which he gives an extract of a letter from his brother, who lives in Cincinnati, in the north western territory. The date of the letter is April, 1801. Part of it is published, to shew the rapid increase of the Baptists in Kentucky.

"I have just returned from a tour through the state of Kentucky. I had the pleasure to hear our worthy parent preach twice in one day with much engagedness. A revival of religion is very general in this state. We counted an addition of upwards of fourteen hundred in seven or eight churches in a few months, and the work of grace appeared to be increasing. The day I attended Rev. Mr. Hickman's meeting, there was nearly fifteen hundred people. The house and yard were filled. Twenty-three were examined for baptism, and fourteen were baptized. The week before, Rev. Mr. Dudley baptized fifty-eight in one day: and many other churches in the like proportion. On the south side of Kentucky the work was equal. Many took waggons and provisions, and encamped out for a week at a time to worship."

Another brother of the Rev. Mr. Gano, who lives at Frankfort, in Kentucky, gives the following account, dated May 6. 1801:—"At the last church-meeting, at Rev. Mr. Hickman's, there were twenty-five baptized; at the next church-meeting, which is the next Lord's day, there will be thirty."

gregations of Presbyterians and Episcopalians, and a number of Methodists.*

NORTH CAROLINA.

The western parts of this state, which have been settled within the last forty years, are chiefly inhabited by Presbyterians from Pennsylvania, the descendants of people from the north of Ireland, and are exceedingly attached to the doctrines, discipline, and usages of the church of Scotland. They are a regular, industrious people. Almost all the inhabitants between the Catawba and Yadkin rivers are of this denomination, and they are in general well supplied with a sensible and learned ministry. There are interspersed some settlements of Germans, both Lutherans and Calvinists; but they have very few ministers.

The Moravians have several flourishing settlements in this state. The first settlement, called Bethabara, was begun in 1753, by a number of the brethren from Pennsylvania, in a very wild, uninhabited country, which from that time began to be rapidly settled by farmers from the middle states.

In 1759, Bethany, a regular village, was laid out and settled. In 1766, Salem, which is now the principal settlement, and nearly in the centre of Wachovia, was settled by a collection of tradesmen. The same constitution and regulations are established here as in other regular settlements of the United Brethren. Besides, there are in Wachovia three churches; one at Friedland, one in Friedberg, and another at Hope, each of which has a minister of the Brethren's church. These people, by their industry, and attention to various branches of manufacture, are very useful to the country round them.

The Friends, or Quakers, have thirty-five meetings, or congregations, in this state. The Methodists and Baptists are numerous and increasing. Beside the denominations already mentioned, there is a very numerous body of people in this, and in all the southern states, who cannot properly be classed with any sect of christians, having never made any profession of christianity. This class has been very considerably lessened, in consequence of the success of the Baptist and Methodist missionaries among them, who have collected congregations, and erected places for public worship in almost every neighbourhood; in the districts of

* Morse's American Geography, vol. i. p. 406. ‡ Ibid 652.

Wilmington, Newbern, Edenton and Halifax.*

TENNESSEE.

The Presbyterians are the prevailing denomination of christians in this state. They have a presbytery called the Abingden presbytery, established by act of synod, which in 1788 consisted of twenty-three large congregations, who were then supplied by only six ministers. There are also some of the Baptist and Methodist denominations.

SOUTH CAROLINA.

The people of this state, by the constitution, are to enjoy the right of electing their own pastors, or clergy: and what is peculiar to this state, the minister, when chosen, is required by the constitution to subscribe the following declaration; viz. that he is determined, by God's grace, out of the holy scriptures, to instruct the people committed to his charge, and to teach nothing, as required of necessity to eternal salvation, but that which he shall be persuaded may be concluded and proved from the scripture—that he will use both public and private admonitions, as well to the sick as to the whole within his care, as need shall require, and occasion be given; and that he will be diligent in prayers, and in reading of the holy scriptures, and in such studies as help to the knowledge of the same—that he will be diligent to frame himself and family according to the doctrine of Christ, and to make both himself and them, as much as in him lieth, wholesome examples and patterns to the flock of Christ—that he will maintain, and set forward as much as he can, quietness, peace, and love, among all people, and especially among those who are or shall be committed to his charge.

Since the revolution, by which all denominations were put on an equal footing, there have been no disputes between different religious societies.

The upper parts of this state are settled chiefly by Presbyterians, Baptists, and Methodists. From the most probable calculations, it is supposed that the religious denominations of this state, as to numbers, may be ranked as follows; viz. Presbyterians, including the congregational and independent churches, Episcopalians, Baptists, Methodists, &c.

There are in Charlestown two large churches for Episcopalians, two for Congregationalists, or Independents,

* Morse's American Geography, vol. i, p. 652.

one for Scotch Presbyterians, one for Baptists, one for German Lutherans, two for Methodists, one for French Protestants, besides a meeting-house for Quakers, a Roman Catholic chapel, and a Jewish synagogue.*

GEORGIA.

In regard to religion, this state is yet in its infancy. In Savannah there is an Episcopal church, a Presbyterian church, a synagogue where the jews pay their weekly worship, and a German Lutheran church, supplied occasionally by a German minister from Ebenezer, where is a large convenient stone church, and a settlement of sober, industrious Germans of the Lutheran religion. In Augusta they have an episcopal church. In Midway is a society of christians established on the congregational plan. The upper counties are supplied, pretty generally, by Baptist and Methodist preachers. But the greater part of this state is not supplied by ministers of any denomination.†

In the year 1740, the Rev. George Whitfield founded an orphan-house academy in Georgia, about twelve miles from Savannah. In 1768, it was proposed that the orphan house should be erected into a college. The charter, which Mr. Whitfield applied for, would have been readily granted, on condition that the president should in all successions be an episcopalian of the church of England. Mr. Whitfield declined this condition, alleging that it would be unjust to limit the office to any particular sect, as the foundation for this institution had been intrusted to him by various religious denominations. In consequence of this dispute, the affair of a charter was given up, and Mr. Whitfield made his assignment of the orphan house in trust to the countess of Huntington. Soon after his death a charter was granted to his institutions in Georgia, and the Rev. Mr. Percy appointed president of the college. May 30. 1775, the orphan-house building caught fire, and was entirely consumed, except the two wings, which are still remaining. The American war soon after came on, and put every thing into confusion. The funds have since lain in an unproductive state. It is probable that the college-estate, by the consent of the countess of Huntington, may hereafter be so incorporated with the university of Georgia, as to subserve the original and pious purposes of its founder.‡

* Morse's American Geography, vol. i. p. 678. † Ibid. p. 451. ‡ Ib. p. 456.

BRITISH AMERICA.

NOVA SCOTIA.

The established religion of this province is the church of England; but all sects of christians are tolerated; and government so far encourages them, as to render contracts between ministers and people binding. Nova Scotia is settled by people from New England, England, and Ireland. These different people bring their peculiar modes and local attachments with them. The greatest part of them were originally of the Congregational, or Presbyterian persuasion; but being scattered round the shores of this province in small villages, they have been unable to support the establishments of the gospel. Hence a number of illiterate men have stepped forth as the ministerial instructors of this people, and have proselyted many. At the head of this class was the late Mr. Henry Allen, a man of natural good sense, and warm imagination. This man has journeyed nearly through the province, and by his popular talents made many converts. He has also published several treatises and sermons, in which he declares he has advanced some new things. He says that the souls of all the human race are emanations, or rather parts of the one great Spirit; but that originally they individually had the powers of moral agents: that they were all present with our first parents in Eden, and were actual in the first transgression. He supposes that our first parents in innocency were pure spirits, without material bodies; that the material world was not then made; but in consequence of the fall, man being cut off from God, that they might not sink into immediate destruction, the world was produced, and they clothed with hard bodies; and that all the human race will, in their turns, by natural generation, be invested with such bodies, and in them enjoy a state of probation for happiness of immortal duration. He says that the body of our Saviour was never raised from the grave, and that none of the bodies of men ever will be: but when the original number of souls have had their course on earth, they will all receive their reward or punishment in their original unembodied state. He supposed baptism, the Lord's supper, and ordination, matters of indifference.

These are Mr. Allen's most distinguishing tenets, which he and his party endeavour to support, by alleging that the

scriptures are not to be understood in their literal sense, but have a spiritual meaning. He has had such influence over his followers, that some of them pretend to remember their being in the garden of Eden. They are so well assured of the moment of their conversion, that, it is said, some of them even calculate the age of their cattle by it.

Mr. Allen began to propagate his sentiments about the year 1778: he died 1783, and since his death his party has much declined.

There is a considerable number of Methodists, or disciples of Mr. Wesley, in this province, and one or two societies of Baptists, who do not much differ from those of their name in New England.

The number of Episcopalian clergy in this province may be about nine, Presbyterians and Congregationalists seven.*

CANADA.

The Indians of this continent have an idea of a supreme Being; and they all in general agree in looking upon him as the first spirit, and the creator and governor of the world. It is said that almost all the nations of the Algonquin language give this sovereign being the appellation of the *Great Hare*. Some again call him Michabou, and others Atahocan. Most of them hold the opinion that he was born upon the waters, together with his whole court, entirely composed of four-footed animals like himself; that he formed the earth of a grain of sand which he took from the bottom of the ocean; and that he created man of the bodies of the dead animals. There are likewise some who mention a god of the waters, who opposed the designs of the Great Hare, or at least refused to be assistant to him. This god is, according to some, the Great Tiger. They have a third called Matcomek, whom they invoke in the winter season.

The Areskoui of the Hurons, and the Agreskousé of the Iroquois, is, in the opinion of these nations, the sovereign being, and the god of war. These Indians do not give the same original to mankind with the Algonquins: they do not ascend so high as the first creation. According to them, there were in the beginning six men in the world; and if you ask who placed them there, they answer they do not know.

* This account was given by an ingenious young clergyman, who resided at Nova-Scotia in the years 1782 and 1783.

The gods of the Indians have bodies, and live much in the same manner with us; but without any of those inconveniencies to which we are subject. The word *spirit*, among them, signifies only a being of a more excellent nature than others.

According to the Iroquois, in the third generation there came a deluge, in which not a soul was saved; so that, in order to re-people the earth, it was necessary to change beasts into men. Beside the First Being, or the Great Spirit, they hold an infinite number of genii, or inferior spirits, both good and evil, who have each their peculiar form of worship. They ascribe to these beings a kind of immensity and omnipresence, and constantly invoke them as the guardians of mankind. But they never address themselves to the evil genii, except to beg of them to do them no hurt. They believe the immortality of the soul, and say that the region of their everlasting abode lies so far westward, that the souls are several months in arriving at it, and have vast difficulties to surmount. The happiness which they hope to enjoy is not believed to be the recompense of virtue only; but to have been a good hunter, brave in war, &c., are the merits which entitle them to this paradise,* which they and other American natives figure as a delightful country, blessed with perpetual spring, whose forests abound with game, whose rivers swarm with fish, where famine is never felt, and uninterrupted plenty shall be enjoyed without labour or toil.†

Many of the Indian natives have been converted to christianity, and no accounts could be procured to ascertain how far some of their tribes now retain the sentiments above described.

About nine tenths of the inhabitants of these provinces are Roman Catholics, who enjoy under the present government the same provision, rites, and privileges, as was granted them in 1774, by the act of the 14th of George iii. The rest of the people are Episcopalians, Presbyterians, and a few of almost all the different sects of christians.‡

The Moravian brethren have laboured assiduously to convert the Canadian Indians, and have now a settlement in that country.

* Charlevoix's Voyage to North America, vol. ii. pp. 141—155.

† Robertson's History of South America, vol. i. p. 387.

‡ Morse's Geography, vol. i. p. 149.

SPANISH AMERICA.

LOUISIANA.

Most of the natives of this part of America have an idea of a supreme Being, whom they call the *Grand Spirit*, by way of excellence; and whose perfections are as much superior to all other beings, as the fire of the sun is to elementary fire. They believe this omnipotent Being is so good, that he could not do evil to any one, if he were even inclined. That, though he created all things by his will, yet he had under him spirits of an inferior order, who, by his power, formed the beauties of the universe; but that man was the work of the Creator's own hands. These spirits are, by the Natches, termed *free servants*, or *agents*; but at the same time they are as submissive as slaves: they are constantly in the presence of God, and prompt to execute his will. The air, according to them, is full of other spirits of more mischievous dispositions, and these have a chief, who was so eminently mischievous, that God almighty was obliged to confine him; and ever since, those ærial spirits do not commit so much mischief as they did before, especially if they are entreated to be favourable. For this reason the savages always invoke them when they want either rain or fair weather. They give this account of the creation of the world; viz. that God first formed a little man of clay, and breathed on his work; and that he walked about, grew up, and became a perfect man: but they are silent as to the creation of women.*

The greatest part of the natives of Louisiana had formerly their temples, as well as the Natches; and in all these temples a perpetual fire was preserved.† The christians inhabiting this place are Roman Catholics.

EAST AND WEST FLORIDA.

The natives of this country believe a supreme benevolent Deity, and a subordinate deity, who is malevolent; neglecting the former, who they say does no harm, they bend their whole attention to soften the latter, who they say torments them day and night.‡

The Apalachites, bordering on Florida, worship the sun, but sacrifice nothing to him which has life: they hold him to be the parent of life, and

* Modern Universal History, vol. xl. p. 374.
† Charlevoix's Voyages, vol. ii. p. 273.
‡ Kaim's Sketches, vol. iv. p. 155.

think he can take no pleasure in the destruction of any living creature. Their devotion is exerted in perfumes and songs.*—The Spanish inhabitants of this country are Roman Catholics.

NEW MEXICO,
Including California.

The inhabitants of this country are chiefly Indians, whom the Spanish missionaries have in many places brought over to christianity.†

In the course of a few years after the reduction of the Mexican empire, the sacrament of baptism was administered to more than four millions. Many of these proselytes, who were adopted in haste, either retained their veneration for their ancient religion in its full force, or mingled an attachment to its doctrines and rites, with that slender knowledge of christianity which they acquired. These sentiments the new converts transmitted to their posterity, into whose minds they sunk so deep, that the Spanish ecclesiastics, with all their industry, have not been able to eradicate them. The religious institutions of their ancestors are still remembered, and held in honour by the Indians, both in Mexico and Peru; and whenever they think themselves out of reach of inspection by the Spaniards, they assemble and celebrate their pagan rites.

OLD MEXICO, or NEW SPAIN.

The divinities of the ancient inhabitants of Mexico were clothed with terror, and delighted in vengeance. The figures of serpents, of tigers, and of other destructive animals, decorated their temples. Fasts, mortifications, and penances, all rigid, and many of them excruciating to an extreme degree, were the means which they employed to appease the wrath of the gods. But of all offerings, human sacrifices were deemed the most acceptable.‡ At the dedication of the great temple at Mexico, it is said, there were sixty or seventy thousand human sacrifices. The usual amount of them was about twenty thousand.§

The city of Mexico is said to have contained nearly two thousand small temples, and three hundred and sixty which were adorned with steeples. The whole empire of Mexico contained above forty thousand temples, endowed with very considerable revenues.

* Kaim's Sketches, vol. iv. p. 216. † Guthrie, p. 763.
‡ Robertson's History of South America, vol. ii. pp. 384, 385.
§ Priestley's Lectures on History, p. 440.

For the service in the grand temple of Mexico itself, above five thousand priests were appointed; and the number in the whole empire is said to have amounted to nearly a million of people. The whole priesthood, except that of the conquered nations, was governed by two high priests, who were also the oracles of the kings. Beside the service in the temple, the clergy were to instruct youth, to compose the calendars, and to point the mythological pictures. The Mexicans had also priestesses, but they were not allowed to offer up sacrifices. They likewise had monastic orders, especially one, in which no person under sixty years of age was admitted.*

Notwithstanding the vast depopulation of America, a very considerable number of the native race still remains both in Mexico and Peru. Their settlements in some places are so populous as to merit the name of cities. In the three audiences into which New Spain is divided, there are at least two millions of Indians; a pitiful remnant indeed of its ancient population: but such as still form a body of people superior in number to that of all the other inhabitants of this vast country.†

In consequence of grants bestowed upon Ferdinand of Spain, by Pope Alexander the sixth, and Julius the second, the Spanish monarchs have become, in effect, the heads of the Roman Catholic American church. In them the administration of its revenues is vested. Their nomination of persons to supply vacant benefices is instantly confirmed by the pope. Papal bulls cannot be admitted into America; nor are they of any force there, till they have been previously examined and approved of by the royal council of the Indies; and if any bull should be surreptitiously introduced, and circulated in America, without obtaining that approbation, ecclesiastics are required, not only to prevent it from taking effect, but to seize all the copies of it, and transmit them to the council of the Indies.‡

The hierarchy is established in America in the same form as in Spain, with its full train of archbishops, bishops, deans, and other dignitaries. The inferior clergy are divided into three classes, under the deno-

* Critical Review, vol. liv. p. 312.

† Robertson's History of America, p. 391.

‡ Robertson's History of South America, vol. ii. p. 376.

mination of *curas doctrineros*, and *missioneros*. The first are parish priests, in those parts of the country where the Spaniards have settled; the second have the charge of such districts as are inhabited by Indians subjected to the Spanish government, and living under its protection; the third are employed in converting and instructing those fiercer tribes which disdain submission to the Spanish yoke, and live in remote or inaccessible regions, to which the Spanish arms have not penetrated. So numerous are the ecclesiastics of all those various orders, and such the profuse liberality with which many of them are endowed, that the revenues of the church in America are immense. The worship of Rome appears with its utmost pomp in the new world. Convents and churches there are magnificently adorned; and, on high festivals, the display of gold and silver, and precious stones, is such as exceeds the conception of an European.*

There are four hundred monasteries in New Spain.

PERU.

The sun, as the great source of light, of joy, and fertility in the creation, attracted the principal homage of the native Peruvians. The moon and stars, as co-operating with him, were entitled to secondary honours. They offered to the sun a part of those productions which his genial warmth had called forth from the bosom of the earth, and reared to maturity. They sacrificed, as an oblation of gratitude, some of the animals who were indebted to his influence for nourishment. They presented to him choice specimens of those works of ingenuity which his light had guided the heart of man in forming. But the Incas never stained his altars with human blood; nor could they conceive that their beneficent father, the sun, would be delighted with such horrid victims.†

At present there are several districts in Peru, particularly in the kingdom of Quito, occupied almost entirely by Indians.‡

Notwithstanding some of the native Peruvians still practise in secret their pagan rites, the Roman Catholic is the prevailing religion in this place. From the fond delight the American Spaniards take in the external pomp and parade of religion, and from their reverence for ecclesiastics of every denomination, they have

* Robertson's History of South America, vol. ii. p. 377.

† Ibid, pp. 309, 310. ‡ Ib. p. 351.

bestowed profuse donatives on churches and monasteries;* and have conceived such a high opinion of monastic sanctity, that religious houses have multiplied to an amazing degree in the Spanish colonies.

It was observed in the year 1620 that the number of convents in Lima covered more ground than all the rest of the city.

The secular priests in the new world are less distinguished than their brethren in Spain for literary accomplishments of any species. But the highest ecclesiastical honours are often in the hands of the monastic orders; and it is chiefly to them that the Americans are indebted for any portion of science which is cultivated among them.†

The Spaniards form such an idea of the incapacity of the Indians, that a council, held at Lima, decreed that they ought to be excluded from the sacrament of the eucharist. And though Paul the third, by his famous bull, issued in the year 1537, declared them to be rational creatures, entitled to all the privileges of christians; yet, after the lapse of two centuries, during which they have been members of the church, very few are deemed worthy of being admitted to the holy communion.

From the idea which was entertained of the incapacity of the Indians, when Philip the second established the inquisition‡ in America, in the year 1570, they were exempted from the jurisdiction of that tribunal, and still continue under the inspection of their diocesans. Though some of them have been taught the learned languages, and have gone through the ordinary course of academic education with applause, their frailty is still so much suspected, that no Indian is either ordained a priest, or received into any religious order.§

CHILI.

The mountainous part of this country is still possessed by tribes of its original inhabitants. That part of Chili which may properly be deemed a Spanish province, is a narrow district, extending along the coast, from the desart of Atacamas to the island of Chiloe, above nine hundred miles.‖

The Roman Catholic inha-

* Robertson's History of South America, vol. ii. p. 365. † Ibid, p. 381.

‡ In 1569 a law opened to the inquisition a door to this part of the world; and ever since the year 1571, it has had three tribunals; one at Lima, another at Mexico, and a third at Carthagena.

§ Robertson's History of South America, vol. ii. p. 386. ‖ Ibid, p. 333.

bitants have established divers seminaries in this place for the conversion of the natives, who, it is said, paid religious worship to the devil.*

TERRA FIRMA.

The Roman Catholic is the established religion of this place, as well as of the other Spanish settlements in South America.

PARAGUAY.

The jesuits entered this country in the year 1586. They began by gathering together about fifty wandering families, whom they persuaded to settle; and they united them in a little township. When they had made this beginning, they laboured with such indefatigable pains, and with such masterly policy, that they prevailed upon thousands of various dispersed tribes to embrace their religion; and these soon induced others to follow their example, magnifying the peace and tranquility they enjoyed under the direction of the fathers.

It is said that above three hundred and forty thousand families, several years ago, were subject to the jesuits, living in obedience, and an awe bordering on adoration, yet procured without any violence or constraint.†

Nothing, it is said, can compare with the procession of the blessed sacrament in Paraguay. Without any display of riches and magnificence, it yields in nothing to the richest and most magnificent procession in any other part of the world. A Spanish gentleman describes it in the following manner:—"It is attended with very fine dancing, and the dancers are all neatly dressed. Over the greens and flowers which compose the triumphal arches, under which the blessed sacrament passes, there appear flocks of birds of every colour, tied by the legs to strings of such a length, that a stranger would imagine they enjoyed their full liberty, and were come of their own accord, to mix their warblings with the voices of the musicians and the rest of the people, and bless, in their own way, HIM whose providence carefully supplies all their wants. All the streets are hung with carpets, very well wrought, and separated by garlands, festoons, and compartments of verdure, disposed with the most beautiful symmetry. From distance to distance there appear lions and tigers very well chained, that they may not disturb the solemnity, instead of adorning

* Broughton's Historical Library, vol. ii. p. 334.

† Guthrie, p. 775.

it; and even very fine fishes sporting and playing in large basons of water. In a word, every species of living creatures assist at the solemnity, as it were by their deputies, to do homage to the incarnate Word, in his august sacrament; and acknowledge the sovereign dominion his Father has given him over all living. Wherever the procession passes, the ground is covered with mats, and strewed with flowers and odoriferous herbs. All, even the smallest children, have a hand in these decorations, amongst which are likewise to be seen the flesh of the animals newly killed for food, every thing the Indians regale themselves with at their greatest rejoicings, and the first fruits of their labours; all in order to make an offering of them to the Lord, the grain particularly they intend to sow, that he may give it a blessing. The warbling of the birds, the roaring of the lions and tigers, the voices of the musicians, the plain chaunt of the choir, all intermix without confusion, and conspire to form a concert not to be equalled in any other part of the world. The great royal standard is carried behind the blessed sacrament. The Cacique, the Corregidor, the Regidors, and the Alcades, support the canopy. The militia, both horse and foot, with their colours and standards flying, assist likewise at the procession, in good order. But however striking this spectacle may be, the greatest beauty of it consists in the piety, the modesty, and respect, and even the air of holiness visible in every countenance. As soon as the blessed sacrament is returned to the church the Indians present the missionaries all the several kinds of eatables which have been exposed in the procession; and the fathers, after sending the best of every thing to the sick, distribute what remains among the rest of the inhabitants. The evening concludes with the most curious fireworks."*

In 1767 the jesuits were sent out of America by royal authority, and their subjects were put upon the same footing with the rest of the inhabitants of this country.†

* Charlevoix's History of Paraguay, vol. i. pp. 286—288.

† Guthrie, p. 776.

PORTUGUESE AMERICA.

BRAZIL.

Though the natives of America in general acknowledge the being of a God and the immortality of the soul, yet several tribes have been discovered which have no idea whatever of a supreme Being, and no rites of religious worship.*

The natives of Brazil had no temples nor priests; but they were so much affrighted by thunder, that it was not only the object of religious reverence, but the most expressive name in their language for the Deity was Toupan, the same by which they distinguish thunder.†

The established religion at present in this place is the Roman Catholic.

DUTCH AMERICA.

GUIANA.

The savage tribes in this place believe the existence of one supreme Deity, whose chief attribute is benevolence; and to him they ascribe every good which happens. But as it is against his nature to do ill, they believe in subordinate malevolent beings like our devil, who occasion thunders, hurricanes, and earthquakes; and who are the authors of death and diseases, and of every misfortune.‡—The religion of the christian inhabitants of this place is similar with that of the United Provinces.

PAGAN AMERICA.

AMAZONIA.

The natives of this country have a vast variety of idols, whom they consider as subordinate to one supreme Being; but of that being they have very confused notions. They stand in great awe of their priests, and hold them in the utmost veneration. They have a particular house, or rather hut, for the celebration of their ceremonies, and this is to them what others call a church or a temple. Here their priests address themselves to their gods, and receive answers from their oracles. When they go to war they apply to their priests for assistance against their enemies, and the first thing the priests do is to curse them. Upon their going out to war they hoist at the prow of their

* Robertson's History of South America, vol. i. p. 381. † Ibid, p. 488.
‡ Kaims, vol. i. p. 150.

canoes that idol, under whose auspices they look for victory; but they never pray to their gods, except in cases of difficulty, when they feel their need of divine assistance.

AMERICAN ISLANDS.

NEWFOUNDLAND.

The natives of this island, when first discovered, had some knowledge of a supreme Being, and believed that men and women were originally created from a certain number of arrows stuck fast in the ground. They generally believe the immortality of the soul, and that the dead go into a far country, there to make merry with their friends.* The present religion of this place is similar with that of Nova Scotia.

JAMAICA, BARBADOES, AND BERMUDAS.

The religion of these islands is universally of the church of England. The negroes on these and the other West-India islands believe that they shall return to their native country after death. This thought is so agreeable, that it cheers the poor creatures, and renders the burden of life easy, which otherwise, to many of them, would be quite intolerable. They look upon death as a blessing, and some of them meet it with surprising courage and intrepidity. They are quite transported to think their slavery is near an end, that they shall revisit their native shores, and see their old friends and acquaintance. When a negro is about to expire his fellow-slaves kiss him, wish him a good journey, and send their hearty good wishes to their relations in Guinea. They make no lamentations; but with a great deal of joy inter his body, believing he is gone home, and happy.†

The number of the original inhabitants of the West-India islands is now greatly reduced.

The Wesleyan Methodists have within these few years attempted a mission to the Caribs, who are natives of the West-India islands, and have laboured with success among the negro slaves in these islands.

The Moravians have for many years been preaching the gospel in the West-India islands, and with such success, that in the island of Antigua alone there are about two thousand christian negroes. This denomination begun a

* Broughton's Historical Library, vol. ii. p. 335.
† Guthrie, p. 839.

mission in Jamaica in the year 1764, which soon was branched out into several missions, on account of the distance of the places from one to another. In each of these parts the gospel is preached to the negro slaves in the English language, and they are embodied into the christian church by baptism.

On the island of Barbadoes the Moravians have a negro church a few miles from Bridgetown, but preach, as in Antigua, upon several plantations. This mission was begun in the year 1767.*

CUBA AND HISPANIOLA.

The predominant religion of the inhabitants of these islands is the Roman Catholic.

MARTINICO.

The prevailing religion in this and the other islands belonging to France is the Roman Catholic.

LATE DISCOVERED ISLANDS.

OTAHEITE,
And the other Society Islands, Friendly Islands, Sandwich Islands, &c.

The inhabitants of these, and the other islands lately discovered in the South Sea, in general acknowledge an almighty invisible Lord and Creator of the universe, who executed the various parts of the creation by various subordinate powerful beings. They are of opinion that he is good and omniscient, that he sees and hears all human actions, and is the giver of all good gifts. They feel their own wants, and therefore apply for redress to the supreme Being, and offer him, with grateful hearts, the best gifts of their lands. They acknowledge to have a being within their bodies who sees, hears, smells, tastes, and feels, which they call *eteeheè*; and they believe that after the dissolution of the body, it hovers about the corpse, and at last retires into the wooden representations of human bodies, erected near the burying places. They are convinced of the certainty of a happy life in the sun, where they shall feast on bread-fruit, and meat which requires no dressing: and they think it their duty to direct their prayers to this supreme divinity, or *Eatoóa-Rahai*. Those who have leisure among these people are very desirous of learning what is known relative to this and all other inferior divinities, and to practise such virtues, as by the general consent of mankind, constitute

* Hurd's History of Religious Rites and Ceremonies.

good actions. These are briefly the general outlines of their religious worship.

The name *Eatoòa* admits a very great latitude in its interpretation. However, they admit a being whom they call *Eatooa-rahài*, which is the supreme deity above all. Each of the islands surrounding Otaheite has its principal god, or tutelar deity. This is always the divinity whom the high priest of each isle addresses in his prayer, at the grand morai of the prince of the island. The great deity they think to be the prime cause of all divine and human beings; and suppose the inferior deities, and even mankind, are descended from him and another being of the female sex; and in this respect they call the great deity *Ta-rou-tiay Etömou*, the great pro-creating stem; but his wife is not of the same nature with him. They imagine a co-existing hard substance necessary, which they called *O-te-pa-pa*. These pro-created *O-hee-naà*, the goddess who created the moon, and presides in the black cloud which appears in that luminary; *Te-whetto-mata-rai*, the creator of the stars; *Oo-már-rico*, the god and creator of the seas; and *Orre-orre*, who is god of the winds. But the sea is under the direction of thirteen divinities, who have all their peculiar employment. The great god lives in the sun, and is thought to be the cause of earthquakes. They have one inferior genius, or divinity, of a malignant disposition, residing near the morai, or burying places, and in or near the chest including the heads of their deceased friends, each of which is called the house of the evil genius. The people are of opinion, that when a priest invocates this evil genius, he will kill, by a sudden death, the person on whom they intend to bring down the vengeance of this divinity. They have another inferior divinity who had the same power of killing men, with this difference only, that he was not addressed by prayer, but is only worshipped by hissing. This last kind of genius is called *Tee-hee:* this, they say, is the being which hears, smells, tastes, and feels, within us, and after death exists separately from the body, but lives near burying places, and hovers round the corpse of their friends; and is likewise an object of their reverence, though addressed only by hissing. These *Tee-hees* are likewise feared: for, according to their belief, they creep during night into the houses, and eat the heart and entrails of the people sleeping therein, and this causes their death.*

* Foster's Geographical Observations, pp. 333, 334.

The inhabitants of these islands honour their divinities by prayers, by denominating a certain order of men to offer up these prayers, by setting apart certain days for religious worship, by consecrating certain places for that purpose, and by offering human sacrifices to the god of war.* They preserve a condemned malefactor, of an inferior class, for a sacrifice, provided they are not possessed of a prisoner of war.—The Otaheiteans, and the other islanders, prepare those oblations on their morais.

We have plain proofs that the Otaheiteans have notions of a metempsychosis.†

The deities of Otaheite are nearly as numerous as the persons of the inhabitants. Every family has its *tee*, or guardian spirit, whom they set up and worship at the morai; but they have a great god, or gods of a superior order, denominated Fwhanow Po, or born of night. The general name for deity, in all its ramifications, is *eatooa*. Three are held supreme, standing in a height of celestial dignity that no others can approach unto; and the names are personal appellations; viz. *Tàne te Medòòa*, the Father; *Oromattow*, *Tooa tee te Myde*, God in the Son; *Taroa*, *Mànnoo te Hooa*, the Bird, the Spirit. To these, the dii majores, they only address their prayers in times of greatest distress, supposing them to be too highly exalted to be troubled with matters of less moment than the illness of a chief, storms, devastations, war, or any great calamity.—For general worship they have a kind of *dii penates*. Each family has its guardian spirit, who is supposed to be one of their departed relatives, who, for his superior excellencies, has been exalted to an *Eatooa*. They suppose this spirit can inflict sickness, or remove it, and preserve them from a malignant deity, who is always employed in mischief.—With regard to their worship, it is observed that there appears no instances of an Otaheitean drawing near the Eatòò with carelessness and inattention; he is all devotion, he approaches the place of worship with reverential awe, uncovers when he treads on sacred ground, and prays with a fervour which would do honour to a better profession.

The assiduity which the Otaheiteans discover in serving their gods, is so remarkably conspicuous, that not only the whattas, or offering places of

* Foster's Geographical Observations, pp. 333, 334.
† Cook's Last Voyage, pp. 76—136.

the morais, are commonly loaded with fruits and animals, but there are few houses where you do not meet with a small place of the same sort near them. Many of them are so rigidly scrupulous, that they will not eat a meal without first laying aside a morsel for the Eatoa. Their human sacrifices are supposed to be frequent.* They imagine that their punctual performance of religious offices prepares for them every temporal blessing. They believe that the animating and powerful influence of the divine Spirit is every where diffused; and that sudden deaths, and all accidents, are effected by the immediate action of some divinity.†

Missionaries have of late been sent from England, for the purpose of converting the natives of the South-Sea islands to the christian religion. The ship in which they embarked was navigated by Captain Wilson,‡ who devoted his life and labours to the service, renouncing all reward but the inestimable one of conducting what he supposed so glorious an undertaking. His first object was to visit Otaheite and the Society Islands, and leave a number of missionaries. Capt. Wilson, in a letter to the society for propagating the gospel, dated 1797, gave an account of their safe arrival and kind reception in several of the islands. After a voyage of more than fifty thousand miles, the whole body of missionaries were landed in the places of their several destinations in perfect health, and the ship returned without the least material loss or damage.

The ship Duff, which performed so successfully the former voyage to the South-Sea islands, set sail again in 1798 for the same missionary purposes. The ship was captured in its passage by the Grand Bonaparte, a French privateer; and intelligence has been received, that after Cap-

* In Otaheite, on certain solemn days, the priest enters the temple, or morai, and after staying some time returns, and informs the people that the deity demands a human sacrifice; he then indicates the person, who is immediately seized and killed. Gregory's Historical and Moral Essays.

† Cook's Last Voyage.

‡ Captain Wilson had been a disbeliever of the truth of revelation in the early part of his life; but he became a zealous advocate for christianity, was deeply interested in the success of the missionaries, and cheerfully agreed to leave his native country, and embark for the South-Sea islands, in order to spread the knowledge of the gospel among the inhabitants. He took an active part in the preparations for the voyage, sought out and purchased a proper vessel, engaged the mariners, and forwarded every thing in his department. See Hawes's Church History, vol. iii. p. 400.

tain Wilson left Otaheite, a number of the natives of that island concerted an insurrection, in consequence of which the married missionaries who were stationed there were determined to depart, and embarked for Fort Jackson, in New Holland. Nine brethren were left to labour in the missionary work at Tongataboo, and seven at Otaheite. The missionaries who remained at Otaheite were safe and well in September, 1798, six months after the brethren had left them.

It was resolved by the London Missionary Society, in 1799, to continue the mission to the South Seas; and the Royal Admiral going to Fort Jackson with convicts, is, we hear, to carry out a body, not exceeding thirty missionaries, to Tongataboo and Otaheite, to strengthen the mission in these islands, and prepare to visit the Sandwich islands, and the Marquesas.

It appears from the Missionary Magazine, published March 8. 1800, that the Royal Admiral was then under sailing orders at Deptford, and would, on the first favourable wind proceed to Portsmouth, to take on board the missionaries intended for the South Seas, and the remaining part of the convicts to Botany Bay.*

NEW PHILIPPINE, OR CAROLINE ISLANDS.

The inhabitants of these islands have an idea of the immortality of the soul, and a state wherein the good are rewarded, and the wicked punished. From time to time they repose near their graves fruits and other eatables, that, according to their opinion, the deceased may suck them; for they suppose the souls who are gone to heaven return on the fourth day, and live invisible among their friends and relations. Their souls are looked upon as good genii, and in every undertaking they are addressed for assistance and success, the priests being supposed to have an intercourse with them. It is observed, though they have no knowledge of a Maker of heaven and earth, they however acknowledge a great and good Spirit, who is the Lord of heaven, to whom many good and evil spirits are subordinate. Those spirits are celestial beings, different from those who inhabit the earth. They have a body, and marry (in the style of their chiefs) more than one wife. They suppose that one of their deities descended from heaven, and

* Missionary Magazine.

covered the barren earth with fruits, herbs, and flowers, and peopled it with rational men. They suppose that an evil spirit, who was displeased with the happiness of mankind, brought about death, against which there is no remedy.

These islanders have neither temples, nor carved, or any other images; and they never think it necessary to make any offerings, or sacrifices, except a few of those who seem to worship their deceased friends.*

PELEW ISLANDS.

Those who visited these islands did not find any place appropriated to religious rites: yet there was strong evidence that the natives of Pelew believed that the spirit existed when the body was no more. They have also an idea of an evil spirit, who often counteracted human affairs.†

NEW ZEALAND.

The inhabitants of this island believe that the soul of a man who is killed, and whose flesh is devoured, is doomed to a perpetual fire, while the souls of all who die a natural death ascend to the habitations of the gods.‡

NEW HOLLAND.

The people inhabiting this vast island appear to be all of one race:§ but no account can yet be produced which indicates their entertaining any ideas of religion. The New Hollander is a mere savage; nay, more, he possesses the lowest rank in that class of beings.‖

A number of missionaries, who removed from Otaheite, arrived at Fort Jackson, in New Holland; and from the accounts received in 1798, it appears that a door is opened for their more extensive usefulness among their countrymen in that place. Their congregations were numerous, and a considerable subscription made already by their hearers for the erection of one or more places of worship; and a competent appointment offered them by the colonists and military, if they would open schools, and undertake the tuition of their children. The missionaries were received by the convicts at Botany Bay with every mark of kindness and regard: they preached among them, and were heard with great attention.¶

* Foster's Geographical Observations, pp. 604, 605.
† Keate's Account of the Pelew Islands, pp. 218—220.
‡ Cook's Last Voyage, vol. ii. p. 160.
§ Robertson's History of America, vol. i. p. 172.
‖ Cook's Last Voyage, p. 12.
¶ London Evangelical Magazine for 1799.

SUMMARY.

FROM the foregoing view of the various religions of the different countries of the world, it appears that the *christian religion* is of very small extent, compared with those many and vast countries overspread with *paganism* or *mohammedism*. This great and painful truth may be further evinced by the following calculation, ingeniously made by some, who, dividing the inhabited world into THIRTY PARTS, find that *nineteen* of them are possessed by pagans, *six* by jews and mohammedans, *two* by christians of the Greek church, *three* by those of the church of Rome and protestant communion.—If this calculation be accurate, christianity, taken in its largest latitude, bears no greater proportion to the other religions than *five* to *twenty-five*.*

Agreeable to a calculation made in a pamphlet, entitled "An Enquiry into the Obligations of Christians to use Means for the Conversion of the Heathen,"† the inhabitants of the world amount to about seven hundren and thirty-one millions; four hundred and twenty millions of whom are still in pagan darkness, an hundred and thirty millions the followers of Mahomet, an hundred millions catholics, forty-four millions protestants, thirty millions of the Greek and Armenian churches, and perhaps one million of jews.

* It is worthy of observation that the above calculation was made before the late discoveries of the north-west part of America, the north-east part of Asia, the vast tract of New Holland, New Guinea, and the numerous other islands in the Pacific Ocean. How much greater then must the numerical difference appear at the present day between that part of mankind who enjoy the light of christianity, and that part who are now groping in pagan darkness!

[† By Mr. William Carey, one of the Baptist missionaries now in Bengal, published in 1792.]

APPENDIX.

THE diversity of sentiment among christians has been exhibited in the preceding pages. The candid mind will not consider those various opinions as an argument against divine revelation. The truth of the sacred writings is attested by the strongest evidence: such as the miracles recorded in the new testament; the exact accomplishment of the prophecies; the rapid spread of the gospel, notwithstanding the most violent opposition; the consistency of the several parts of the inspired pages with each other; the purity and perfection of the precepts of christianity; their agreement with the moral attributes and perfections of the Deity; and their benevolent tendency to promote the good of society, and advance our present and future happiness.

There may be as great a variety in the moral as in the material world. Hence naturally results a diversity of sentiment, which will appear less surprising, if we consider the additional force of education, and the prejudices to which we are all, in some degree, exposed.

Perhaps it may be pleasing to those of a speculative turn to trace the central points in which the varions denominations of christians agree.*

The following articles† are generally acceded to by all who profess to believe in divine revelation.

1. That there is one supreme Being of infinite perfection.—The Manicheans may seem an exception to this article, because they maintained the doctrine of two principles. But as they supposed the good principle would finally be victorious, and reign supreme, their evil principle may only be considered as a powerful demon.

2. That the supreme Being is the object of religious worship.—This appears naturally to result from the preceding

* The compiler of the View of Religions means strictly to adhere to the plan of the Compendium. She does not say what doctrines are or are not essential. The articles generally agreed upon are collected as a matter of fact only, from which the various denominations of christians may make what inferences they please.

† The seeming exceptions to the articles are mentioned. If what is said to make the coincidence nearer should appear forced, and that is given up, still the central points which are collected, are generally maintained, which is all that is asserted. Admitting what is said to be just, christians now universally agree in five articles.

article: if we admit the being of a God, the propriety of worshipping him is obvious.—Trinitarians pray to one God in three persons. Unitarians address God in the person of the Father only. Moravians pray only to Christ; but as they consider him a divine person, and the agent between God and man, their devotions are directed to one God. Roman Catholics pray to the Virgin Mary, and other saints; but they profess to address them only as intercessors and mediators, and that one God is the ultimate object of their religious worship. Swedenborgeans address all their prayers to Jesus Christ, because they believe he is the supreme and only God of heaven and earth; being the invisible and unapproachable Deity, made visible and approachable in a divine human form; and therefore alone to be worshipped.

3. That Jesus of Nazareth is the Messiah. That is, the anointed of God, to whom all the prophecies in the old testament refer; who *abolished death*, and *brought life and immortality to light*. All who profess to believe in divine revelation agree in this article, though their ideas respecting Christ's person and the ends of his mission are different.*

4. That there will be a resurrection.—The doctrine of a literal resurrection was indeed denied by the Manicheans, by most of the Gnostics, and by some modern denominations: yet all who advocate divine revelation suppose there will be a resurrection of some kind, though they differ in explaining the term.

5. That piety and virtue will be rewarded, and impiety and vice punished.—This article seems to include the idea that piety and virtue are indispensably necessary to happiness. This point was universally acceded to, except by a few of the Gnostics; and it is to be considered that our knowledge of their sentiments is derived from the representations of their adversaries, who probably may, as Dr. Lardner supposes in his Histoy of Heretics, have misrepresented their sentiments. However that may be, upon every religious system now embraced, it is our duty and interest to be virtuous and pious. The wretched state of the world at the time of our Saviour's appearance, which is exhibited in the introduction to this

* The three capital differences respecting Christ's person are, the belief of his *simple humanity*; his *superiority to man*, and *pre-existence*; and his *supreme divinity*.

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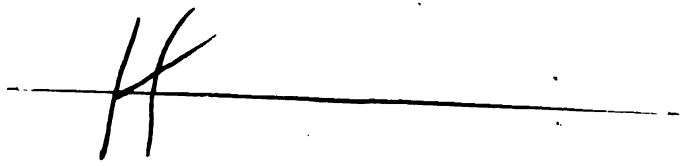

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